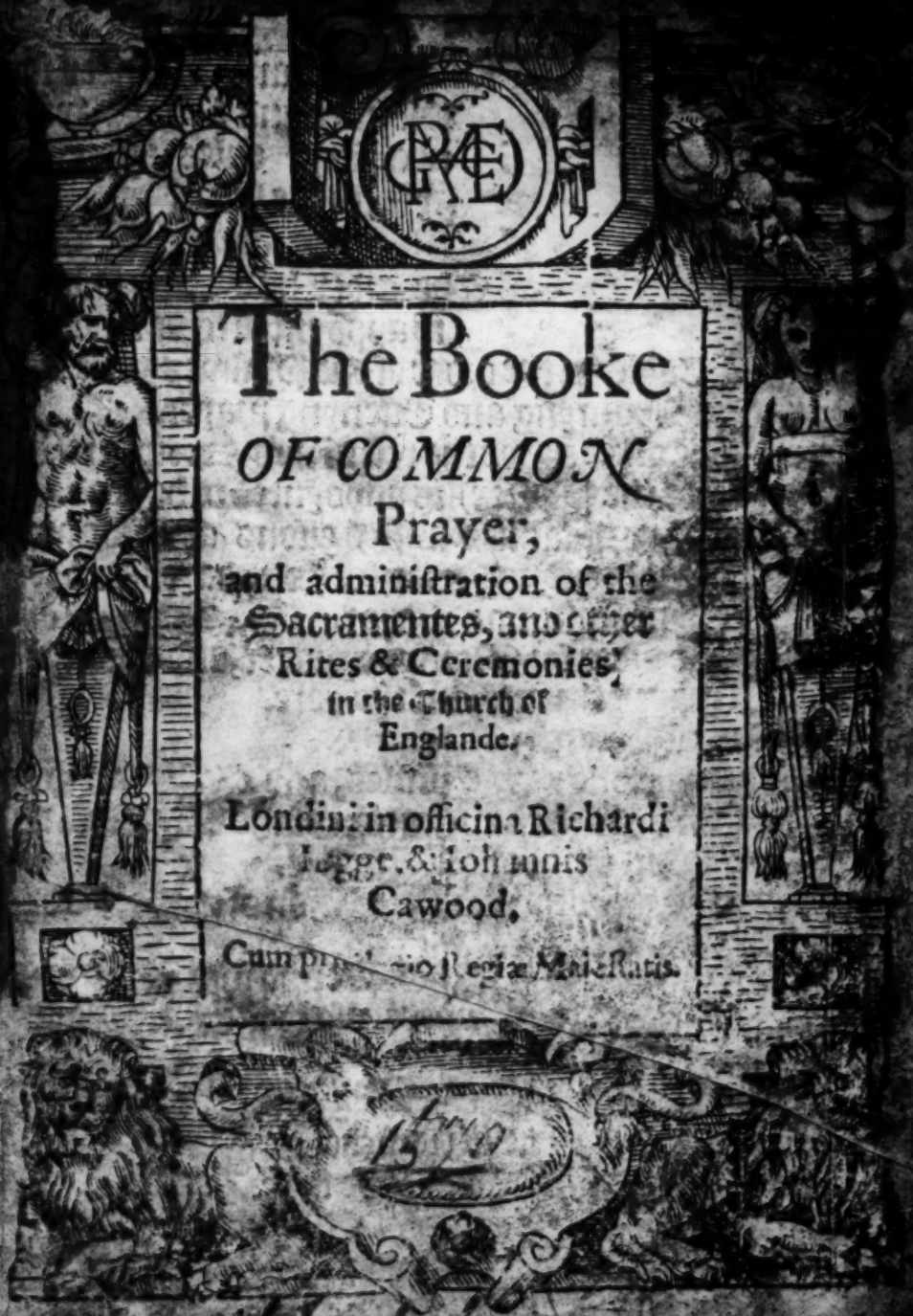


The Booke OF COMMON Prayer,

and administration of the Sacramentes, and other Rites & Ceremonies, in the Church of Englande.

Londini: in officina Richardi Iugge. & Iohannis Cawood.

Cum priuilegio Regiæ Maiestatis.

i. THE Table and Kalender for Pſalmes and Leſſons, wi[th] neceſſarye rules appert[ay]nyng to the ſame.

ii. A preface.

iii. The order howe the Pſa[l]ter is appoynted to be read.

iiii. A Table for the order of the Pſalmes, to be ſe[t] at Mornyng and Euenyng prayer.

v. The order howe the reſt of holy Scripture (b[e]ſyde the Pſalter) is appoynted to be read.

vi. Proper Pſalmes and Leſſons at Mornyn[g] and Euenyng praier, for Sundayes, and ce[r]tayne feaſtes and dayes.

vii. The order for Mornyng prayer, and Euenyn[g] prayer, throughout the yere.

viii. The Letanie.

ix. The Collectes, Epiſtles, and Goſpelles, to b[e] vſed at the miniſtration of the holy Commu[n]nion, throughout the yere.

x. The order of the miniſtration of the holy Com[m]munion.

xi. Baptiſme, both [p]ublique and priuate.

xii. Confirmation, where alſo is a Catechiſme for [c]hildren.

xiii. Matrimonie.

xiiii. The viſitation of the ſicke.

xv. The Communion of the ſicke.

xvi. Buryall.

xvii. A thankeſgeuing of women after childe birth.

xviii. A Communination agaynſt ſinners, with certaine prayers to be vſed diuers tymes in the yere.

Sunne { riseth / falleth } Houre { 7. min. 34. / 4. min. 26. }

				Mornyng prayer.		Euenyng prayer.	
Psalmes				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	A	Kalend.	Circumcision.	Gen. xv i	Rom. ii.	Deut. x.	Colos. ii.
ii	b	iiii No.		Gen. i.	Mat. i.	Gen. ii.	Rom. i.
iii	c	iii No.		iii	ii	iiii	ii
iiii	d	pꝛid. No		v	iii	vi	iii
v	e	Nonas.		vii	iiii	viii	iiii
vi	f	viii Id.	Epiphanie.	Esai. xl.	Luk. iii.	Esai. xlix	John. ii.
vii	g	vii Id.		Gen. ix	Mat. v.	Gen. xii.	Rom. v.
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id.		xv	vii	xvi	vii
x	c	iiii Id.	Sol in Aqua.	xvii	viii	xviii	viii
xi	d	iii Id.		xix	ix	xx	ix
xii	e	pꝛid. Id.		xxi	x	xxii	x
xiii	f	Idus	Hillarii.	xxiii	xi	xxiiii	xi
xiiii	g	xix kl	Februarii.	xxv	xii	xxvi	xii
xv	A	xviii kl		xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii
xvii	c	xvi kl.		xxxi	xv	xxxii	xv
xviii	d	xv kl.	Prisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii kl.		xxxv	xvii	xxxvii	i. Cor. i.
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	ii
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iiii
xxiii	b	x kl.		xliiii	xxi	xlv	v
xxiiii	c	ix kl.		xlvi.	xxii	xlvii	vi
xxv	d	viii kl.	Conuer. Paul	Wisd. v.	Act. xxii.	Wisd. vi	Act. xxvi
xxvi	e	vii kl.		Ge. xlviii	Mat. xviii	Gen. xlix	i. c. of vii.
xxvii	f	vi kl.		i	xxiii	Exod. i.	viii
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix
xxix	A	iiii kl.		iiii	xxvi	v	x
xxx	b	iii kl.		vii	xxvii	viii	xi
xxxi	c	pꝛid. kl		ix.	xxviii	x	xii

Februarie hath xxviij. dayes.

Sunne { ryseth. / falleth. } houre { 6. minut. 18. / 5. minut. 24. }

Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i d Kalend.		Fast.	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii
ii e iiii No		Purifi. Ma.	Wisd. ix.	ii	Wisd. xii	xiiii
iii f iii No		Blasii.	Exod xiii	iii	Exo. xiiii	xv
iv g pꝛid. No			xv	iiii	xvi	xvi
v A Nonas.		Agathe	xvii	v	xviii	ii. Cor. i.
vi b viii Id			xix	vi	xx	ii
vii c vii Id			xxi	vii	xxii	iii
viii d vi Id		Sol in Pis.	xxiii	viii	xxiiii	iiii
ix e v Id			xxv	ix	xxv	v
x f iiii Id			xxvi	x	Leu. xviii	vi
xi g iii Id			Leui. xix.	xi	xx	vii
xii A pꝛid. Id			xxvi	xii	Num. xi.	viii
xiii b Idus			Num. xii	xiii	xiii	ix
xiv c xvi kl		Valentine.	xiiii	xiiii	xvi	x
xv d xv kl		Marche.	xvii	xv	xx	xi
xvi e xiiii kl			xxi	xvi	xxii	xii
xvii f xiii kl			xxiii	Luk. di. i.	xxiiii	xiii
xix g xii kl			xxv	di. i.	xxvii	Gala. i.
xx A xi kl			xxx	ii	xxxi	ii
xxi b x kl			xxxii	iii	xxxv	iii
xxii c ix kl			xxxvi	iiii	Deut. i.	iiii
xxiii d viii kl			Deut. ii.	v	iii	v
xxiiii e vii kl		Fast.	iiij	vi	v	vi
xxv f vi kl		S. Matthias.	Wisd. xix	vii	Eccle. i.	Ephe. i.
xxvi g v kl			Deut. vi.	viii	Deu. vii.	ii
xxvii A iiii kl			viii	ix	ix	iii
xxviii b iii kl			x	x	xi	iiii
xxix c pꝛid. kl			xiii	xi	xv	v

Marche hath xxxj. dayes.

Sunne { ryseth. 6. minut. 18. } houre { 6. minut. 18. / 5. minut. 42. }
Sunne { falleth. 5. minut. 42. }

			Mornyng prayer.		Euenyng prayer.	
Plalmes.			i. Lesson.	ii. Lesson.	Lesson.	ii. Lesson.
rrr	d	Kalen.	Dauid.	Deu. rvi.	Luk. rii.	Deu. rvii	Ephes. vi
i	e	vi No	Cedde.	rviii	rrii	rix	Philip. i.
ii	f	v No		rx	riiii.	rri	ii
iii		iiii No		rrii	ro.	rriiii	iii
iiii	A	iii No		rrv	rvi.	rrvi	iiii
v	b	prid. No		rrvii	rvii	rrviii	Colos. i.
vi	c	Nonas.	Perpetue.	rrix	rviii	rrr	ii
vii	d	viii Id		rrri	rix	rrrii	iii
viii	e	vii Id		rrriii	rx	rrriiii	iiii
ix	f	vi Id		Josue. i.	rri	Josue. ii.	i. Thes. i.
x	g	v Id		iii	rrii	iiii	ii
xi	A	iiii Id	Gregory.	v	rriii	vi	iii
xii	b	iii Id	Col in Aeti	vii	rriiii	viii	iiii
xiii	c	prid. Id		ix	John. i.	x	v
xiiii	d	Idus.		rriii.	ii	rriiii	ii. Thes. i.
xv	e	xvii kl	Aprilis.	Judge. i.	iii	Judge. ii.	ii
xvi	f	xvi kl		iiii	iiii	iiii	iii
xvii	g	xv kl	Edwarde.	v	v	vi	i. Tim. i.
xviii	A	xiiii kl		vii	vi	viii	ii. iii.
xix	b	xiii kl		ix	vii	x	iiii
xx	c	xii kl	Benedict.	xi	viii	xii	v
xxi	d	xi kl		xiii	ix	xiii	vi
xxii	e	x kl		xv	x	xvi	ii Tim. i.
xxiii	f	ix kl	Fast	xvii	xi	xviii	ii
xxiiii	g	viii kl		Eccle. ii.	xii	Eccle. iii.	iii
xxv	A	vii kl	Mathi. of Spa	Judg. xix	xiii	Judge. x	iiii
xxvi	b	vi kl		xxi	xiiii	Ruth. i.	Titus. i.
xxvii	c	v kl		Ruth. ii.	xv	iii	ii. iii.
xxviii	d	iiii kl		iiii	xvi	Iohn. i.	Philem. i.
xxix	e	iii kl		i. King. ii.	xvii	iii	Heb. i.
xxx	f	prid. kl		iiii	xviii	v	ii

Apryll hath xxx. dayes.

Sunne { ryseth / falleth } houre { 6. minut. 30. / 6. minut. 30. }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
i	g	Kalend.		i. king. vi	John. rix	i. king. 7	Hebre. iii.
ii	A	iiii No.		viii	rr	ix	iiii
iii	b	iii No.	Richarde.	r	rri	ri	v
iiii	c	Pzid No	Ambzose.	rii	Acts. i.	riii	vi
v	d	Nonas.		riiii	ii	rv	vii
vi	e	viii Id.		rvi	iii	rvii	viii
vii	f	vii Id.		rviii	iiii	rix	ix
viii	g	vi Id.		rr	v	rri	r
ix	A	v Id.		rrii	vi	rriii	ri
x	b	iiii Id.	Sol in Ar.	rriiii	vii	rrv	rii
xi	c	iii Id.		rrvi	viii	rrvii	riii
xii	d	Pzid. Id		rrvii	ix	rrix	Jacob. i.
xiii	e	Idus		rrr	x	rrri	ii
xiiii	f	xviii. kl.	Mali.	ii. king. i	xi	ii. kin. ii	iii
xv	g	xvii. kl.		iii	xii	iiii	iiii
xvi	A	xvi kl.		v	xiii	vi	v
xvii	b	xv kl.		vii	xiiii	vii	i. Pet. i.
xviii	c	xiiii kl.		ix	xv	x	ii
xix	d	xiii kl.	Alphege.	xi	xvi	xii	iii
xx	e	xii kl.		xiii	xvii	xiiii	iiii
xxi	f	xi kl.		xv	xviii	xvi	v
xxii	g	x kl.		xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix kl.	S. George.	xix	xx	xx	ii
xxiiii	b	viii kl.		xxi	xxi	xxii	iii
xxv	c	vii kl.	Mark Euan	Eccle iiii	xxii	Eccle v	i. John. i.
xxvi	d	vi kl.		ii. king. 23	xxiii	2. kin. 24	i
xxvii	e	v kl.		iii. king. i	xxiiii	3. king. 2	iii
xxviii	f	iiii kl.		iii	xxv	iiii	iiii
xxix	g	iii kl.		v	xxvi	vi	v
xxx	A	Pzid. kl.		vii	xxvii	viii	ii. iii. Jo.

May hath xxxj. dayes.

Sunne { riseth / falleth } houre { v. min. 18. / vii. min 42. }

			Morning prayer.		Euening prayer.	
Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	b Kalend.	Philip & Ia.	Eccle. vii	Act. viii.	Eccle. ix.	Judas. i.
ii	c vi No.		iii. kin. ix	rviii	iii. kin. x.	Rom. i.
iii	d v. No.	Inuen. of ꝟ cro.	xi	Mat. i.	xii.	ii
iiii	e iiii No.		xiii	ii	xiiii	iii
v	f iii No.		xv	iii	xvi	iiii
vi	g pꝛid. No	John Euan.	xvii	iiii	xviii	v
vii	A Nonas.		xix	v	xx	vi
viii	b viii Id.		xxi	vi	xxii	vii
ix	c vii Id.		4. king. i	vii	4. kin. ii.	viii
x	d vi Id.		iii	viii	iiii.	ix
xi	e v Id.	Nereus Gem.	v	ix	vi	x
xii	f iiii Id.		vii	x	viii	xi
xiii	g iii Id.		ix	xi	x	xii.
xiiii	A pꝛid. Id.		xi	xii	xii	xiii
xv	b Idus		xiii	xiii	xiiii	xiiii
xvi	c xvii kl.	Junii.	xv	xiiii	xvi	xv
xvii	d xvi kl.		xvij	xv	xviii	xvi
xviii	e xv kl.		xix	xvi	xx	i. Cor. i.
xix	f xiiii kl.	Dunstane.	xxi	xvii	xxii	ii
xx	g xiii kl.		xxiii	xviii	xxiiii	iii
xxi	A xii kl.		xxv.	xix	i. Esd. i.	iiii
xxii	b xi kl.		i. Esd. iii.	xx	iiii.	v
xxiii	c x kl.		v	xxi	vi	vi
xxiiii	d ix kl.		vii	xxii	ix.	vii
xxv	e viii kl.		ii. Esd. i.	xxiii	ii. Esd.	viii
xxvi	f vii kl	Augustine.	iiii	xxiiii	v	ix
xxvii	g vi kl.		vi	xxv.	viii	x
xxviii	A v kl.		ix	xxvi	x	xi
xxix	b iiii kl.		xiii	xxvii	Heller. i	xii
xxx	c iii kl.		Heller. ii	xxviii	iii.	xiii
xxxi	d Pꝛid. kl.		iiii	Marke. i.	v	xiiii

Iune hath xxx. dayes.

Sunne { riseth / falleth } houre { 4. min. 34. / 8. min. 26. }

			Mornyng prayer.		Euenyng prayer.	
Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	e	Kalend.	Hest. vi.	Mark. ii.	Hest. vii.	i. Cor. xv.
i	f	iiii No	viii	iii	ix	xvi.
ii	g	iii No	Nichomede.	Job. i.	iiii	Job. ii.	i. Cor. i.
iii	A	pxid. No	iii	v	iiii.	ii
v	b	Nonas.	Bonifacc.	v	vi	vi	iii
vi	c	viii Id	viii	vii	viii	iiii
vii	d	vii Id	ix	viii	x	v
viii	e	vi Id	xi	ix	xii	vi
ix	f	v Id	xiii	x	xiiii	vii
x	g	iiii Id	xv	xi	xvi	viii
xi	A	iii Id	Barnab. apo.	Eccle. x.	Act. xiii.	Eccl. xii.	Act. xv.
xii	b	pxid. Id	Sol in Can.	Job. 17. 18	Mark. xii	Job. xix.	ii. Cor. ii
xiii	c	Idus	Solstitiū esti.	xx	xiii.	xxi	x
xiiii	d	xviii kl	Iuly.	xxii	xiiii.	xxiii	xi
xv	e	xvii kl	xxiiii. xxv	xv	26. 27.	xii
xvi	f	xvi kl	xxviii	xvi	xxix	xiii
xvii	g	xv kl	xxx	Luke. i.	xxxi	Galat. i.
xviii	A	xiiii kl	xxxii	ii	xxxiii	ii
xix	b	xiii kl	xxxiiii	iii	xxxv	iii
xx	c	xii kl	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl	xxxviii	v	xxxix	v
xxii	e	x kl	xl	v. j	xli	vi
xxiii	f	ix kl	Fast.	xlii	vii	pxou. i.	Ephe. i.
xxiiii	g	viii kl	Iohn Bapt.	Psala. iii.	Mat. iii.	Psala. iiii	Mat. xiii
xxv	A	vii kl		pxou. ii.	Luk. viii.	pxou. iii.	Ephe. ii.
xxvi	b	vi kl		iii	ix	v	iii
xxvii	c	v kl		iv	x	vii	iiii
xxviii	d	iiii kl	Fast.	viii	xi	ix	v
xxix	e	iii kl	Petr. Paul.	Eccle. xv.	Act. iii.	Eccle. xix	Act. iiii.
xxx	f	pxid. kl		pxou. x.	Luke. ii.	pxou. xi.	Ephe. vi.

Iuly hath xxxi. dayes.

Sunne { riseth houre. 4. min. 18. / falleth 8. min 42. }

				Morning prayer.		Euening prayer.	
Psalmes				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
i	g	Kalend.	Visi. of Ma.	Prou. xii	Luke. xiii	Prou. iii	Philip. i.
ii	A	vi No.		xiiii	xiiii	xv	ii
iii	b	v No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No.		xviii	xvi	xix	iiii
v	d	iii No.		xx	xvii	xxi	Colos. i.
vi	e	prid. No.	Dog dayes.	xxii	xviii	xxiii	ii
vii	f	Nonas.		xxiiii	xix	xxv	iii
viii	g	viii Id.		xxvi	xx	xxvii	iiii
ix	A	vii Id.		xxviii	xxi	xxix	i. Thes. i.
x	b	vi Id.		xxxi	xxii	Eccle. i.	ii
xi	c	v Id.		Eccle. i.	xxiiii	iii	iii
xii	d	iiii Id.	Sol in Leo.	iiii	xxiiii	v	iiii
xiii	e	iii Id.		vi	John. i.	vii	v
xiiii	f	prid. Id.		viii	ii	ix	ii. Thes. i
xv	g	Idus.	Swithuni	x	iii	xi	ii
xvi	A	xvii kl.	August.	xii	iiii	Jere. i.	iii
xvii	b	xvi kl.		Jere. ii.	v	iii	i. Tim. i.
xviii	c	xv kl.		iiii	vi	v	ii. iii.
xix	d	xiiii kl.		vi	vii	vii	iiii
xx	e	xiii kl.	Margaret.	viii	viii	ix	v
xxi	f	xii kl.		x	ix	xi	vi
xxii	g	xi kl.	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii	A	x kl.		xiiii	xi	xv	ii
xxiiii	b	ix kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii kl.	James Apo.	Eccl. xi	xiii	Eccle. xii	iiii
xxvi	d	vii kl.	Anne.	Jer. xviii	xiiii	Jer. xix.	Titus. i.
xxvii	e	vi kl.		xx	xv	xxi	ii. iii.
xxviii	f	v kl.		xxii	xvi	xxiii	Philem. i.
xxix	g	iiii kl.		xxiiii.	xvii	xxv	Hebr. i.
xxx	A	iii kl.		xxvi	xviii	xxvii	ii
xxxi	b	prid. kl.		xxviii	xix	xxix	iii

August hath xxxi. dayes.

Sunne { ryseth. 5. minut. 34. } houre { 7. minut. 26. }
{ falleth }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
	c	Kalend.	Lammas.	Jer. xxx.	John xx	Jer. xxxi	Heb. xiii.
i	d	iiii No		xxxii	xxi	xxxiii	v
ii	e	iii No		xxxiiii	Acts. i	xxxv	vi
iii	f	pr̃id. No		xxxvi	ii	xxxvii	vii
o	g	Nonas.		xxxviii	iii	xxxix	viii
oi	A	viii Id	Transfigur	xl	iiii	xli	ix
oii	b	vii Id	Name of Je.	xlii	v	xliii	x
oiii	c	vi Id		xliiii	vi	45. 46.	xi
or	d	v Id		xlvii	vii	xlviii	xii
o	e	iiii Id	Laurence.	xlix	viii	l	xiii
oi	f	iii Id		li	ix	lii	Jacob. i
oii	g	pr̃id. Id		Lamẽ. i	x	Lamen. 2	ii
oiii	A	Idus.		iii	xi	iiii	iii
oiiii	b	xix Kl	Septembr̃is	v	xii	Ezech. ii.	iiii
ov	c	xviii kl	Sol in Vir.	Ezech. iii	xiii	vi	v
ovi	d	xvii kl		vii	xiiii	xiii	i. Pet. i
ovii	e	xvi kl		xiiii	xv	xviii	ii
oviii	f	xv kl		xxxiii	xvi	xxxiiii	iii
oix	g	xiiii kl		Dani. i.	xvii	Dan. ii.	iiii
ox	A	xiii kl		iii	xviii	iiii	v
oxi	b	xii kl		v	xix	vi	ii. Pet. i.
oxii	c	xi kl		vii	xx	viii	ii
oxiii	d	x kl	Fast	ix	xxi	x	iii
oxiiii	e	ix kl	Bartho. Apo	Eccle. 25	xxii	Eccle. 29.	i. Joh. i.
oxv	f	viii kl		Dani. xi	xxiii	Dan. xii	ii
oxvi	g	vii kl		xiii	xxiiii	xiii	iii
oxvii	A	vi kl		Ose. i	xxv	Ose ii. iii	iiii
oxviii	b	v kl	Augustine.	iiii	xxvi	v vi	v
oxix	c	iiii kl	Head. of Jo.	vii	xxvii	viii	ii. iii. Jo.
oxx	d	iii kl		ix	xxviii	x	Jude. i.
oxxi	e	pr̃id. kl.		xi	Math. i	xii	Rom. i.

September hath xxx. dayes.

Sunne { ryseth. / kalleth. } houre { 4. minut. 14. / 7. minut. 46. }

					Morning prayer.		Euening prayer.	
Kalmes.					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
	f	Kalend.	Gyles.		Ose. riii.	Path. ii.	Ose. riiii	Rom, ii.
ii	g	iiii	No		Joel. i.	iii	Joel. ii.	iii
iii	A	iii	No		iii	iiii	Amos. i	iiii
iiii	b	Pzid.	No		Amos. ii.	v	iii	v
v	c	Nonas	Dog dayen		iiii	vi	v	vi
vi	d	viii	Id		vi	vii	vii	vii
vii	e	vii	Id		vii	viii	ix	viii
viii	f	vi	Id	Nati. Mary	Abdias. i	ix	Jonas. i.	ix
ix	g	v	Id		Jo. ii. iii.	x	iiii	x
x	A	iiii	Id		Miche. i.	xi	Mich. ii	xi
xi	b	iii	Id		iii	xii	iiii	xii
xii	c	Pzid.	Id.		v	xiii	vi	xiii
xiii	d	Idus.		Sol in Libza	vii	xiiii	Naum. i	xiiii
xiiii	e	xviii	kl.	Holy croffe	Naum. ii	xv	iii	xv
xv	f	xvii	kl.	Equinoct.	Abacu. i.	xvi	Abac. ii	xvi
xvi	g	xvi	kl.	Autumnal.	iii	xvii	Soph. i.	i. Coz. i.
xvii	A	xv	kl.	Lambert.	Soph. ii.	xviii	iii.	ii
xviii	b	xiiii	kl.		Agge. i.	xix	Agge. ii	iii
xix	c	xiii	kl.		Zach. i.	xx	Za. ii. iii	iiii
xx	d	xii	kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi	kl.	S. Matthew	Eccle. 35.	xxii	Eccle. 38	vi
xxii	f	x	kl.		Zach. vii	xxiii	Zach. 8	vii
xxiii	g	ix	kl.		ix	xxiiii	x	viii
xxiiii	A	viii	kl.		xi	xxv	xii	ix
xxv	b	vii	kl.		xiii	xxvi	xiiii	x
xxvi	c	vi	kl.	Cipzian.	Mala. i.	xxvii	Mala. ii	xi
xxvii	d	v	kl.		iii	xxviii	iiii	xii
xxviii	e	iiii	kl.		Toby. i.	Mark. i.	Toby. ii	xiii
xxix	f	iii	kl.	S. Michael.	Eccle 39	ii	Eccle 44	xiiii
xxx	g	Pzid.	kl.	Hierom.	Toby. iii	iii	Toby. 4.	xv

October hath xxxi. dayes.

Sunne { ryseth. / falleth. } houre { 6 minut. 35. / 5. minut. 25. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
i	A	Kalend.		Remige.	Tobi. v.	Par. iiii.	Tobi. vi	i. Cor. xv.
ii	b	vi	No		vii	v	viii	ii. Cor. i
iii	c	v	No		ix	vi	x	ii
iiii	d	iiii	No.		xi	vii	xii	iii
v	e	iii	No.		xiii	viii	xiiii	iiii
vi	f	Pri.	No	Fayth	Judith. i	ix	Judit. ii.	v
vii	g	Nonas			iii	x	iiii	vi
viii	A	viii	Id		v	xi	vi	vii
ix	b	vii	Id.	Dennis.	vii	xii	viii	viii
x	c	vi	Id		ix	xiii	x	ix
xi	d	v	Id		xi	xiiii	xii	x
xii	e	iiii	Id		xiii	xv	xiiii	xi
xiii	f	iii	Id	Edwarde.	xv	xvi	xvi	xii
xiiii	g	Pri.	Id.	Sol in Scor	Wisd. i	Lu. di. i.	Wisd. ii	xiii
xv	A	Idus.			iii	di. i.	iiii	Galat. i.
xvi	b	xvii	kl	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl	Etheldredæ.	vii	iii	viii	iii
xviii	d	xv	kl	Luke Euan	Eccle. ii.	iiii	Job. i.	iiii
xix	e	xiiii	kl		Wisd. ix.	v	Wisd. x.	v
xx	f	xiii	kl		xi	vi	xii	vi
xxi	g	xii	kl		xiii	vii	xiiii	Ephes. i
xxii	A	xi	kl		xv	viii	xvi	ii
xxiii	b	x	kl		xvii	ix	xviii	iii
xxiiii	c	ix	kl		xix	x	Eccle. i.	iiii
xxv	d	viii	kl	Crispine.	Eccle. ii.	xi	iii	v
xxvi	e	vii	kl		iiii	xii	v	vi
xxvii	f	vi	kl	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v	kl	Simon & Iud.	Job. xiv.	xiiii	Job. xlii.	ii
xxix	A	iiii	kl		Eccl. viii	xv	Eccle. ix.	iii
xxx	b	iii	kl		x	xvi	xi	iiii
xxxi	c	Pri.		Fast.	xii	xvii	xiii	Collos. i.

Nouember hath xxx. dayes.

Sunne { riseth / falleth } houre { v. min. 18. / vii. min 42. }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii Lesson.
i	d Kalend.	All Saintes.		Wis. iii.	Ye. xi. xii	Wisd. v.	Apoc. xix
ii	e iiii No.			Eccl. xliii	Lu. xviii.	Eccle. xv	Coloss. ii
iii	f iii No.			xvi	xix	xvii	iii
iiii	g pꝛid. No			xxiii	xx	xix	iiii
v	A Nonas			xx	xxi	xxi	i. Thes. i.
vi	b viii Id.	Leonarde.		xxii	xxii	xxiii	ii
vii	c vii Id.			xxiiii	xxiii	xxv *	iii
viii	d vi Id.			xxvii	xxiiii	xxviii	iiii
ix	e v Id.			xxix	John. i.	xxx	v
x	f iiii Id.			xxxi	ii	xxxii	ii. Thes. i
xi	g iii Id.	S. Martin.		xxxiii	iii	xxxiiii	ii
xii	A pꝛid. Id.	Sol in Sagi.		xxxv	iiii	xxxvi	iii
xiii	b Idus	Bꝛyce.		xxxvii	v	xxxviii	i. Tim. i
xiiii	c xviii kl	Decembꝛis.		xxxix	vi	xl	ii. iii
xv	d xvii kl.	Machute.		xli	vii	xlii	iiii
xvi	e xvi kl.			xliii	viii	xliiii	v
xvii	f xv kl.	Ini. regn. Eli		xlv	ix	xlvi	vi
xviii	g xiiii kl.			xlvii	x	xlviii	ii. Tim. i
xix	A xiii kl.			xlix	xi	l	ii
xx	b xii kl.	Edmond k.		li	xii	Baruc. i.	iii
xxi	c xi kl.			Baruc. ii	xiii	iii	iiii
xxii	d x kl.	Cycely.		iiii	xiiii	v	Titus. i.
xxiii	e ix kl.	Clement.		vi	xv	Esai. i.	ii. iii.
xxiiii	f viii kl.			Esai. ii.	xvi	iii	Phile. i.
xxv	g vii kl.	Katherin.		iiii	xvii	v	Heb. i.
xxvi	A vi kl.			vi	xviii	vii	ii
xxvii	b v kl.			viii	xix	ix	iii
xxviii	c iiii kl.			x	xx	xi	iiii
xxix	d iii kl.	Fast.		xii	xxi	xiii	v
xxx	e pꝛid. kl.	Andꝛew apost		Pꝛou. xx.	Act. i.	Pꝛo. xxi.	vi

* Note, that the begynnyng of the. xxvi. Chapter of Eccles. vsyth. (But when one is, &c.) must be read with the xxv. Chapter.

December hath xxxi. dayes.

Sunne { ryseth. / falleth } houre { 8. minut. 12. / 3. minut. 48. }

				Morning prayer.		Euening prayer.	
Psalmes.				i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
i	f	Kalend.		Esa. xliii	Actes. ii.	Esa i. rb	Hebr. vii.
ii	g	iiii No		rbi	iii	rbii	biii
iii	A	iii No		rbiii	iiii	rir	ir
iiii	b	pꝛid. No		rr rri	b	rrii	r
b	c	Nonas.		rriii	bi	rriiii	ri
bi	d	viii Id	Nicholas.	rrb	bi. bii	rrbi	rii
bii	e	vii Id		rrbii	bi. bii	rrbiii	riii
biii	f	vi Id	Cõcep. Par.	rrir	biii	rrr	James. i.
ir	g	v Id		rrri	ir	rrrii	ii
r	A	iiii Id		rrriii	r	rrriiii	iii
ri	b	iii Id		rrrb	ri	rrrbi	iiii
rii	c	pꝛid. Id	Sol in Capr	rrrbii	rii	rrrbiii	b
riii	d	Idus	Lucie.	rrrir	riii	rl	i. Pet. i.
riiii	e	xix kl	Januarij.	rli	riiii	rlii	ii
rb	f	rbiii kl		rliii	rb	rliiii	iii
rbi	g	rbii kl	Sapienc.	rlb	rbi	rlbi	iiii
rbii	A	rbi kl		rlbii	rbii	rlbiii	b
rbiii	b	rb kl		rlir	rbiii	l	ii. Pet. i.
rir	c	riiii kl		li	rir	lii	ii
rr	d	riii kl	Fast.	liii	rr	liiii	iii
rri	e	rii kl	Thom. Apo.	Pꝛo. rriii	rri	Pꝛo. 24.	John. i.
rrii	f	ri kl		Esai. lb.	rrii	Esai. lbi.	ii
rriii	g	r kl		lbii	rriii	lbiii	iii
rriiii	A	ir kl	Fast.	lir	rriiii	lr	iiii
rrb	b	viii kl	Christmas	Esai. lr.	Lu. rrii.	Esai. bii.	Titus. ii
rrbi	c	vii kl	S. Steph.	Pꝛou 28.	Act. 6. 7.	Eccl. iiii	Act. vii.
rrbii	d	vi kl	Saint John	Eccle. b.	Apoc. i.	Eccle. bi	Apo. rrii.
rrbiii	e	v kl	Innocentes.	Iccle. rrri	Act. rrb	Wisd. i.	i. Joh. v.
rrir	f	iiii kl		Esai lrii.	rrbi	Esa. lrii.	ii. John.
rrr	g	iii kl		lrii	lrbi	lriii	iii. John.
rrr	A	Pꝛid. kl	Circumcis.	lrb	rrbiii	lrbi	Jude. i.

These to be obser-

ued for holy dayes, and none other.

That is to say. All Sundayes in the yere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of saint Matthias the apostle. Of thannunciation of ỹ blessed virgin. Of S. Marke the Euangelist. Of S. Philip and Jacob the apostles. Of the Ascention of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the apostle. Of saint James the apostle. Of saint Bartholomewe apostle. Of saint Matthewe apostle. Of saint Michael Tharchaungel. Of saint Luke the Euangelist. Of saint Simon and Jude the apostles. Of all saintes. Of saint Andrewe the apostle. Of saint Thomas the apostle. of the Natiuitie of our Lorde. Of saint Stephan the Martir. Of saint John the Euangelist. Of the holy Innocentes. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitson weeke.

¶A Rule to knowe when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certayntie, except Triuitie Terme, whiche is but foure dayes before.

Hillary Terme beginneth the .xviij. daye of January, if it be not sunday: If it be sunday, then the next day after, and endeth the xij of Februarye.

Easter Terme begynneth .xvij. dayes after Easter, and endeth foure dayes after the Ascention day.

Triuitie Terme begynneth the nexte day after Corpus Christi day, and endeth the Wednesday fortnyght after.

Michaelmas Terme begynneth the ix. of October yf it be not sunday, and endeth the xxviij. of Nouember.



Here was neuer any thyng by the witte of man so well deuised, or so sure establyshed, whiche in continuaunce of time hath not ben corrupted: as(amõg other thynges)it may playnely appeare by the common prayers in the Church, commonly called diuine seruice. The fyrst originall and grounde whereof, if a man woulde searche out by the auncient fathers, he shall fynde that the same was not ordeyned but of a good purpose, and for a great aduauncement of godlynes. For he so ordered the matter, that the whole Byble (or the greatest part thereof) shoulde be read ouer once in the yere: intendyng thereby that the cleargie, and specially suche as were ministers of the congregation, should (by often readyng and meditation of Gods worde) be stirred vp to godlynesse them selues, and be more able to exhort other by holsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people by dayly hearyng of holye scripture read in the Churche, shoulde continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeres passed, this godly and decent order of the auncient fathers hath ben so altered, broken, and neglected, by plantyng in vncertayne Stories, Legendes, Respondes, Verses, vaine Repetitions, Commemorations, and Synodalles, that commonly when any booke of the Byble was begun, before three or foure Chapters were read out, all the rest are vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were only begun, and neuer read through. After a lyke sort were other bookes of holy scripture vsed. And moreouer, where as Saint Paul woulde haue suche language spoken to the people in the Churche, as they myght vnderstande and haue profite by hearyng the same: the seruice in this Church of Englande (these many yeres) haue ben read in Latine to the people, which they vnderstoode not: so that they haue hearde with their eares onlye, and their hearte, spirite, and mynde haue not ben edified thereby. And furthermore, notwithstandyng

dyng that the anncient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late tyme a fewe of them haue ben dayly saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnes of the rules called the Pye, and the manifold chaungynges of the seruice, was the cause that to turne the booke only was so harde & intricate a matter, that many times there was more busines to synde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set forth suche an order, whereby the same shalbe redressed. And for a redinesse in this matter, here is drawen out a Kalender for that purpose, whiche is playne and easy to be vnderstanded, wherin (so muche as may be) the readyng of holy Scriptures is so set forth, that all thynges shalbe done in order, without breaking one peece thereof from another. For this cause be cutte of Anthemes, Respondes, Innitatories, and suche lyke thynges as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy but that of necessitie there must be some rules, therfore certayne rules are here set forth, which as they be fewe in number, so they be playne and easy to be vnderstanden. So that here you haue an order for prayer (as touchyng the readyng of holy scripture) muche agreeable to the mynde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many thinges, whereof some be vntrue, some vncertayne, some vayne and superstitious, and is ordayned nothyng to be read but the verye pure worde of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language & order, as is moste easy and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse therof, and for the playnnesse of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other bookes for theyr publique seruice, but this and the Byble. By the meanes whereof, the people shall not be at so great charge for bookes, as in tyme past they haue ben.

And where heretofore there hath ben great diuersitie in sayyng and synging in Churches within this Realme, some folowyng Sarisburie vse, some Herforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from henceforth all the whole Realme shall haue but one vse. And yf any would iudge this way more paynefull, because that all thynges must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say many thynges by heart: If those men will weygh theyr labour, with the profite and knowledge which dayly they shall obteyne by readyng vpon the booke, they wyll not refuse the payne, in consyderation of the great profite that shall ensue thereof.

And forasmuche as nothyng can almost be so playnely set forth, but doubtes may ryse in the vse & practisyng of the same: To appease all suche diuersitie (yf any aryse) and for the resolution of al doubtes concernyng the maner howe to vnderstand, do, and execute the thynges contayned in this booke: The parties that so doubt, or diuersly take any thyng, shall alwayes resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasyng of the same, so that the same order be not contrary to any thyng conteyned in this booke. And yf the Bishop of the Diocesse be in any doubt, then may he send for the resolution thereof vnto the Archbishop.

Though it be appoynted in the afore written Preface, that al thynges shalbe read and song in the Churche in the Englishe tongue, to the ende that the congregation maye be therby edified: yet it is not meant, but when men saye Mornyng and Euenyng prayer priuately, they may say the same in any language that they them selues do vnderstande.

And al Priestes and Deacons shalbe bounde to say dayly the Mornyng and Euenyng prayer, eyther priuatlye or openlye, except they be let by preachyng, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euerye paryshe Churche or Chappell, beyng at home, and not beyng otherwyse reasonably letted, shall saye the same in the paryshe Churche or Chappell where he ministreth, and shall toll a bell thereto a conuenient tyme before he begyn, that such as be disposed maye come to heare Gods worde, and to pray with hym.

The Table and Kalender expreſſyng the order of Pſalmes and Leſſons to be ſayd at Mornyng and Euenyng prayer, throughout the yere, (except certayne proper feaſtes) as the rules folowyng more playnely declare.

¶ The order howe the Pſalter is appoynted to be read.

THE Pſalter ſhalbe read through once euery moneth, and becauſe that ſome monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery moneth ſhalbe appoynted (as concernyng this purpoſe) iuſt. xxx. dayes.

And becauſe Januarie and Marche hath one day aboue the ſayde number, and Februarie whiche is placed betweene them both, hath only. xxviii. dayes: Februarie ſhall borowe of eyther of the monethes (of Januarie and Marche) one daye. And ſo the Pſalter whiche ſhalbe read in Februarie, muſt begyn at the laſt day of Januarie, and ende the fyrſt day of Marche.

And where as May, July, Auguſt, October, and December hath. xxxi. dayes a peece: It is ordered that the ſame Pſalmes ſhalbe read the laſte of the ſayde monethes, whiche were read the day before. So that the Pſalter may begyn agayne the fyrſt day of the nert moneth enſuyng.

Nowe to knowe what Pſalmes ſhalbe read euery day, looke in the Kalender the number that is appoynted for the Pſalmes, and then fynde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſayde at Mornyng and Euenyng prayer.

And where the. Cxix. Pſalme is diuided into xxij. portions, and is ouerlong to be read at one tyme: It is ſo ordered, that at one tyme ſhall not be read aboue foure or fiue of the ſayde portions, as you ſhall perceaue to be noted in this table folowing.

And here is alſo to be noted, that in this Table, and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſhe Byble, which from the. i. Pſalme, vnto the Cxlviij. Pſalme (folowyng the diuiſion of the Hebrues) doth vary in numbers from the common Latine tranſlation.

A TABLE

for the order of the Psalmes, to be layde at Morning and Euening Prayer.

	Morning prayer.	*Euening prayer.*
	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii. lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii	xcviii.xcix.c.ci.
xx	ciii.ciiii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v. (cxxv.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.	cxxvi. cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

The order howe the reſt of holie ſcripture (beſide the Pſalter) is appoynted to be read.

THe olde Teſtament is appoynted for the firſt Leſſons at Mornyng and Euenyng prayer, and ſhalbe read throwe euery yere once, except certayne bookes and chapters which be leaſt edifyng, and myght beſt be ſpared, and therefore are left vnread.

¶ The newe Teſtament is appoynted for the ſeconde Leſſons, at Mornyng and Euenyng prayer, and ſhalbe read ouer orderly euery yere thryſe, beſide the Epiſtles and Goſpels: except the Apocalips, out of the whiche there be onlye certayne Leſſons appoynted vpon diuers proper feaſtes.

¶ And to knowe what Leſſons ſhalbe read euery day, finde the day of the moneth in the kalender, and there ye ſhall perceaue the bookes & chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appoynted in the kalender, ſhalbe omitted for that tyme.

¶ Ye muſt note alſo, that the Collect, Epiſtle, and Goſpell, appoynted for the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his proper.

¶ When the yeres of our Lorde may be diuided into foure euen partes, which is euery fourth yere, then the Sunday letter leapeth, and that yere the Pſalmes & Leſſons whiche ſerue for the .xxiij. day of Februarie, ſhalbe read agayne the day following, except it be Sunday, whiche hath proper Leſſons of the olde Teſtament appoynted in the table, ſeruing to that purpoſe.

¶ Alſo, whereſoeuer the begynnyng of any Leſſon, Epiſtle, or Goſpell, is not expreſſed, there ye muſt begyn at the begynning of the Chapter. ¶ And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhal you reade to thende of the chapter.

¶ Item, ſo oft as the firſt Chapter of S. Matthie is read eyther for Leſſon or Goſpel: ye ſhal begin the ſame at (The birth of Ieſus Chriſte was on this wyſe. &c.) And the thirde Chapter of Saint Lukes Goſpell, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Dauid.)

Proper Lessons to be

read for the fyrst Lessons both at Mornyng and Euenyng prayer, on the Sundayes throughout the yere, and for some also the seconde Lessons.

	Mattens.	Euensong.
¶ Sundayes of Auent.		
The first.	Esai. i.	Esai. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ Sundayes after Christmas.		
The first	xxxvii.	xxxviii.
ii.	xli.	xliii.
¶ Sundayes after the Epiphanie.		
The first.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuagesima.	Genesis. i.	Gene. ii.
Sexagesima.	iii.	vi.
Quinquagesi.	ix.	xii.

Lent.	Mattens.	Euensong.
First Sunday.	Genesis.xix.	Genesis.xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
Easter day.		
i. Lesson.	Exod.xii.	Exod.xiiii.
ii. Lesson.	Roma.vi.	Actes.ii.

Sundayes after Easter.

	Mattens.	Euensong.
First Sunday.	Numer.xvi.	Numer.xxii.
ii.	xxiii.	xxv.
iii.	Deuter.iiii.	Deuter.v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ Sunday after Ascention day.	Deuter.xii.	Deuter.xiii.
¶ Whitsunday.		
i. Lesson.	Deuter.xvi.	wysdom.i.
ii. Lesson.	Actes.x. Then Peter opened his. &c.	Actes.xix. It fortuned when Apollo went to Corinte. &c. (vnto) After these thinges.
¶ Trinitie. Sunday.		
i. Lesson.	Genesis.xviii.	Josue.i.
ii. Lesson.	Matth.iii.	

Sunday after Trinitie.

	Mattens.	Euensong.
The kyrst.	Iosue.x.	Iosue.xxiii.
ii.	Iudic.iiii.	Iudic.v.
iii.	i.king.ii.	i.kyng.iii.
iiii.	xii.	xiii.
v.	xv.	xvii.
vi.	ii.kyng.xii.	ii.kyng.xxi.
vii.	xxii.	xxiiii.
viii.	iii.kyng.xiii.	iii.kyng.xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii.king.v.	iiii.king.ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ierem.v.	Ierem.xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Daniel.iiii.	Daniel.vi.
xx.	Ioel.ii.	Miche.vi
xxi.	Abacuch.ii.	Prouerb.i.
xxii.	Prouerb.ii.	Prouerb.iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

	Mattens.	Euensong.
Saint Andrew.	Prouerb. xx.	Prouerb. xxi.
Saint Thomas the apostle.	xxiii.	xxiiii.
Nativitie of Christ.		
First Lesson.	Esai. ix.	Esai. vii. God spake once agayne to Achas. &c.
Second Lesson.	Luke. ii. (vnto) And vnto men of good wyll.	Titus. iii. The kyndnesse and loue. &c.
Saint Steuen.		
First Lesson.	Prouerb. xxviii.	Eccle. iiii.
Second Lesson.	Actes. vi. & vii. Steuen full of fayth and power. &c. (vnto) And when. xl. yeres. &c.	Actes. vii. And when. xl. yeres were expired, there appeared vnto Moyses. &c. (vnto) Steuen full of the holy ghost. &c.
Saint John.		
First Lesson.	Eccle. v	Eccle. vi.
Second Lesson.	Apocalip. i.	Apocalip. xxii.
Innocentes.	Jerem. xxxi. (vnto) Moyner I hard Ephraim	wisdome. i.
The Circūcision		
First Lesson.	Genesis. xvii.	Deuter. x. & now Israel. &c
Second Lesson.	Roma. ii.	Collossians. ii.

	Mattens.	Euensong.
The Epiphanie.		
i. Lesson.	Esai. lx.	Esai. xlix.
ii. Lesson.	Luke. iii. (vnto) So that he was supposed to be the sonne of Joseph.	John. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdom. v.	Wisdom. vi.
ii. Lesson.	Act. xxii. (vnto) They heard hym.	Actes. xxvi.
Purification of the virgin Marie.	Wisdome. ix.	Wisdome. xii.
Saint Mathie.	Wisdom. xix.	Eccle. i.
Annunciation of our Ladie.	Eccle. ii.	Eccle. iii.
Wensday before Easter.	Ozee. xiii.	Ozee. xiiii.
Thursdai before Easter.	Daniel. ix.	Jerem. xxxi.
Good Fryday.	Genesis. xxii.	Esai. liii.
Easter Euen.	Zachari. ix.	Exod. xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii.	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luke. xxiiii. (vnto) And beholde two of them.	i. Corin. xv.

	Mattens.	Euensong.
Saint Marke.	Eccle.iiii.	Eccle.v.
S. Philip and Jacob.	Eccle.vii.	Eccle.ix.
Ascention day.	Deuter.x.	iiii.King.ii.
Mundaye in whitson weke.		
i.Lesson.	Gene.xi. (vnto) These are the generations of Sem.	Num.xi. Gather vnto me.70 men.&c. (vnto) Moyses & the Elders returned.
ii.Lesson.	i.Cozin.xii.	
Tuesdaye in whitson weke.	i.King.xix. Dauid came to Saul in Ramatha.	Deut.xxx.
Saint Barnabe		
i.Lesson.	Eccle.x.	Eccle.xii.
ii.Lesson.	Actes.xiiii.	Actes.xv. (vnto) After certaine daies.
S.John Bapt.		
i.Lesson.	Mala.iii.	Mala.iiii.
ii.Lesson.	Matth.xiii.	Mat.xiiii (vnto) When Iesus heard.
Saint Peter.		
i.Lesson.	Eccle.xv.	Eccle.xix.
ii.Lesson.	Actes.iii.	Actes.iiii.
Saint James	Eccle.xxi.	xxiii.
S.Bartilmew.	xxv.	xxix.
S.Matthewe.	xxxv.	xxxviii.
S.Michael	xxxix.	xliiii.
Saint Luke.	li.	Job.i.
Simon & Jude.		
i.Lesson.	Job.xxiiii.xxv.	xlii.

	Mattens.	Euenſong.
All Saintes. i. Leſſon.	wiſd. iii. (vnto) Bleſſed is rather the barren.	wiſd. v. (vnto) His ielouſy alſo.
ii. Leſſon.	Hebr. xi. xii. Saintes by fayth. (vnto) If you endure chaſtening.	Apoca. xix. (vnto) And I ſawe an angel ſtande.

Proper pſalmes on certaine dayes.

	Mattens	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſcention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
whitſonday.	xlv. lxviii.	Ciiii. Cxlv.

The order where

Morning and Euening prayer ſhal-be vſed and ſayde.

¶ The Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chauncel, except it ſhalbe otherwyſe determined by the ordinarie of the place. And the Chauncels ſhall remayne as they haue done in times paſt.

¶ And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuche ornamentes in the Churche, as were in vſe by aucthoritie of Parliament in the ſeconde yere of the raigne of king Edward the ſixth, according to the acte of Parliament ſet in the beginning of this booke.

¶ The order for Morning prayer dayly throughout the yere.

¶ At the beginning both of Morning prayer, and likewyſe of Euening prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the ſcriptures that folowe. And then he ſhall ſay that which is written after the ſaide ſentences.

AT what tyme ſo euer a ſinner doth repent hym of his ſinne, from the bottome of his heart, I wyll put all his wickednesse out of my remembraunce, ſaith the Lorde. Eze. xviii.

I do know mine owne wickednesse, & my ſinne is Pſal. li.

agaynst me.

Psal.li. Turne thy face away from our sinnes (O Lorde) and blot out all our offences.

Psalm.li. A sorowfull spirite, is a sacrifice to GOD: despise not (O Lorde) humble and contrite heartes.

Joel.ii. Rent your heartes, and not your garmentes, and turne to the Lord your God, because he is gentle and mercyful, he is patient and of much mercie, and such a one that is sory for your afflictions.

Daniel.ix. To thee O Lorde God belongeth mercie and forgeuenesse: for we haue gone away from thee, & haue not hearkened to thy voyce, wherby we might walke in thy lawes whiche thou hast appoynted for vs.

Jeremi.ii. Correct vs O Lorde, and yet in thy iudgement, not in thy furie, lest we shoulde be consumed and brought to nothing.

Matth.iii. Amende your lyues, for the kyngdome of God is at hande.

Luke.xv. I wyll go to my father, and say to hym, Father I haue sinned agaynst heauen and against thee, I am no more worthy to be called thy sonne.

Psalm.cxli Enter not into iudgement with thy seruauntes O Lorde: for no flesh is righteous in thy sight.

i. Iohn. i. If we say that we haue no sinne, we deceaue our selues, and there is no trueth in vs.

.iiiv. DEarely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that we may obteyne forgeuenesse of the same by his infinite goodnesse and mercie.

mercie. And although we ought at al times humbly to acknowledge our sinnes before God, yet ought we most cheefely so to do when we assemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthie praise, to heare his most holy word, and to aske those thinges whiche be requisite and necessarie as well for the body as the soule. Wherefore I pray and beseche you as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

* A generall confession to be saide of the whole congregation, after the Minister, kneeling.

ALmightie and most mercyfull father, we haue erred & strayed from thy wayes like lost sheepe, we haue followed to much the deuises and desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those thinges which we ought to haue done, & we haue done those thinges which we ought not to haue done, and there is no health in vs, but thou O Lord haue mercie vpon vs miserable offenders. Spare thou them O God which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lorde, and graunt O most mercifull father for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne

rielle and lyue, & hath geuen power and commaundement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolueth all them whiche truely repent, and vnfaignedly beleue his holy Gospell. Wherefore we beseche hym to graunt vs true repentaunce & his holy spirite, that those thinges may please hym whiche we do at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Jesus Christe our Lorde.

The people shall aunswere. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

¶ Our father which art in heauen. &c.

Then lykewyse he shall say.

O Lorde open thou our lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe. &c.

Prayse ye the Lorde.

Then shalbe saide or song this Psalme folowyng.

Come let vs sing vnto the Lorde: let vs heartyly reioyce in the strength of our saluation.

Let vs come before his presence with thanke-

thankesgeuing: and shewe our selues glad in hym with psalmes.

For the Lorde is a great God: and a great kyng aboue all gods.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worship and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeres long was I greeued with this generation, and sayde: it is a people that do erre in their heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not enter into my rest.

Glory be to the father. &c. As it was in the. &c.

¶ Then shall folowe certaine psalmes in order, as they be appoynted in a table made for that purpose, except there be proper psalmes appoynted for that day. And at the ende of euery psalme thorowe out the yere, & likewyse in the end of *Benedictus*, *Benedicite*, *Magnificat*, & *Nunc dimittis* shalbe repeated.

Glory be to the father, and to the sonne. &c.

℣ Then shalbe read two lessons distinctly with a loud voyce, that the people may heare. The first of the olde Testamen: The second of the newe, lyke as they be appointed in the kalender, except there be

proper lessons assigned for that day: the minister that readeth the lesson, standyng and turning him so, as he may best be heard of al such as be present. And before euery lesson, the minister shall say thus, The first, seconde, thirde, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke, as is appoynted in the kalender. And in the end of euery Chapter he shall say,

¶ Here endeth suche a Chapter of such a booke.

¶ And to thende the people may the better heare, in such places where they do sing, there shall the lessons be song in a playne tune, after the maner of distinct reading: and likewise the Epistle & Gospel.

¶ After the first lesson shall folowe *Te deum laudamus*, in Englishe, dayly, through the whole yere.

Te deum laudamus

WE prayse thee, O God: we knowledge thee to be the Lorde.

All the earth doth worshyp thee: the father euerlasting.

To thee all angels cry aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continuallye do crye.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: prayse thee.

The goodly felowshyp of the Prophetes: prayse thee.

The noble armie of Martyrs: prayse thee.

The holy Churche throughout all the worlde: doth knowledge thee.

The father of an infinite maiestie.

The honorable, true, and only sonne.

Also the holy ghost the comforter.

Thou

Thou art the king of glory, O Christe.
Thou art the euerlasting sonne of the father.
When thou tokest vppon thee to deliuer man: thou dyddest not abhorre the virgins wombe.
When thou hadst ouercome the sharpenesse of death: thou dyddest open the kyngdome of heauen to all beleuers.
Thou sittest on the ryghe hande of God: in the glory of the father.
We beleue that thou shalt come: to be our iudge.
We therefore pray thee helpe thy seruauntes: whom thou hast redeemed with thy pretious blood.
Make them to be numbred with thy saintes: in glorye euerlasting.
O Lorde saue thy people: and blesse thyne heritage,
Gouerne them: and lyft them vp for euer.
Day by day: we magnifie thee.
And we worship thy name: euer world without end.
Vouchsafe (O Lorde:) to kepe vs this day without sinne.
O Lorde haue mercie vpon vs: haue mercie vpon vs.
O Lorde, let thy mercie lyghten vppon vs: as our trust is in thee.
O Lorde in thee haue I trusted: let me neuer be confounded.

¶ For this Canticle. *Benedicite omnia opera. &c.*

O All ye workes of the Lorde, blesse ye the Lorde: prayse him and magnifie him for euer. Benedicite.

O ye angels of the Lord, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye heauens blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O all ye powers of the Lorde, bleſſe yè the Lorde: prayſe hym and magnifie hym for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye ſhowres and deawe, bleſſe ye the Lorde: prayſe him and magnifie hym for euer.

O ye windes of God, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye fyre and heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye winter and Summer, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye deawes and froſtes, bleſſe ye the Lord: praiſe hym and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye Yce and Snowe, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye nightes and dayes, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye lyght and darkneſſe, bleſſe ye the Lorde: prayſe him and magnifie hym for euer.

O ye lyghtninges and cloudes, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe hym and magnifie hym for euer.

O ye mountaynes and hilles, bleſſe ye the Lorde: prayſe him and magnifie hym for euer.

O all ye greene thinges vppon the earth, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye welles bleſſe ye the Lorde : prayſe hym and magnifie hym for euer.

O ye ſeas and fluddes, bleſſe ye the Lorde : prayſe hym and magnifie hym for euer.

O ye whales, and all that moue in the waters, bleſſe ye the Lorde : prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O all ye beaſtes and cattayle, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let Iſrael bleſſe the Lorde: prayſe hym and magnifie him for euer.

O ye Prieſtes of the Lorde, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye ſeruauntes of the Lorde, bleſſe ye the Lorde: prayſe him and magnifie hym for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lorde : prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lorde : prayſe hym and magnifie hym for euer.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning is now. &c.

And after the ſeconde Leſſon, ſhalbe vſed and ſayde *Benedictus* in Engliſhe, as foloweth.

BLeſſed be the Lorde GOD of Iſrael: for he hath viſited and redeemed his people. Benedictus.

And hath rayſed vp a mightie ſaluation for vs : in the houſe of his ſeruaunt Dauid.

Dauid.

As he spake by the mouth of his holy prophetes: which hath ben sence the worlde began.

That we shoulde be saued from our enemies: and from the handes of all that hate vs.

To perfourme the mercie promysed to our forefathers: and to remember his holy couenaunt.

To perfourme the othe whiche he sware to our forefather Abraham: that he woulde geue vs.

That we being deliuered out of the handes of our enemies: myght serue him without feare.

In holynesse and ryghteousnesse before him: al the dayes of our lyfe.

And thou childe shalt be called the prophete of the highest: for thou shalt go before the face of the Lorde to prepare his wayes.

To geue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high, hath visited vs.

To geue light to them that sit in darknesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Or this C. Psalme, *Iubilate.*

bilate.



Be ioyfull in the Lorde (all ye landes:) serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O go your way into his gates with thankesgeuing, and into his courtes with prayse: be thankfull vnto hym, and speake good of his name.

For the Lorde is gratious, his mercye is euerlastyng: and his trueth endured from generation to generation.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

℣ Then shalbe sayde the Crede, by the Minister and the people, standyng.

I Beleue in God the father almyghtie, maker of heauen and earth. And in Jesus Christe his onlye sonne our Lorde. Which was conceaued by the holy ghost, borne of the virgin Marie. Suffred vnder Ponce Pilate, was crucified, dead, and buryed. He descended into hell. The thirde day he rose agayne from the dead. He ascended into heauen, and sitteth on the ryght hande of God the father almyghtie. From thence shall he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Church, the Communion of Saintes. The forgeuenesse of sinnes. The resurrection of the body. And the lyfe euerlasting. Amen.

And after that, these prayers folowyng, aswell at Euening prayer as at Mornyng prayer, all deuoutly kneelyng, the Minister first pronouncing with a loude voyce.

The Lorde be with you.

Aunswere.

And with thy spirite.

The

The Miniſter.

¶ Let vs pray.

Lorde haue mercie vpon vs.
Chriſte haue mercie vpon vs.
Lorde haue mercie vpon vs.

Then the Miniſter, Clarkes, and people ſhall ſay the Lordes prayer in Engliſhe, with a loude voyce.

Our father which art in heauen. &c.

Then the Miniſter ſtandyng vp ſhall ſay.

O Lorde ſhewe thy mercie vpon vs.

Aunſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lorde ſaue the Queene. Regē

Aunſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy miniſters with righteouſnes.

Aunſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lorde ſaue thy people.

Aunſwere.

And bleſſe thyne inheritaunce.

Prieſt.

Geue peace in our tyme O Lorde.

Aunſwere.

Becauſe there is none other that fighteth for vs, but onlye thou O God.

Prieſt.

O God make cleane our heartes within vs.

Aunſwere.

And take not thy holy ſpirite from vs.

Then

¶ Then ſhall folowe three Collectes. The firſt of the day, whiche ſhalbe the ſame that is appoynted at the Communion. The ſecond for peace. The third for grace to lyue well. And the two laſt Collectes ſhall neuer aulter, but dayly be ſaide at Mornyng prayer throughout all the yere, as foloweth.

The ſeconde Collect for peace.

O God, whiche art aucthour of peace, and louer of concorde, in knowledge of whom ſtandeth our eternall lyfe, whoſe ſeruice is perfect freedome: defende vs thy humble ſeruaūtes in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſte our Lord. Amen.

¶ The thirde Collect for grace.

O Lorde our heauenly father, almightie and euerlaſting God, whiche haſt ſafely brought vs to the beginning of this day, defende vs in the ſame with thy mightie power, and graunt that this day we fall into no ſinne, neyther runne into any kinde of daūger, but that all our doinges may be ordered by thy gouernaunce, to do alwayes that is righteous in thy ſight, through Jeſus Chriſte our Lorde. Amen.

¶ An

An order for Euening prayer throughout the yere.

¶ The priest shall say.

Our father which art in heauen. &c.

¶ Then lykewyse he shall say.

O Lorde open thou our lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Prayse ye the Lorde.

Then psalmes in order as they be appoynted in the table for psalmes, except there be proper psalmes appoynted for that day. Then a Lesson of the olde Testament, as is appoynted lykewyse in the kalender, except there be proper Lessons appoynted for that day. After that, *Magnificat* in Englishe as foloweth.

Magnificat.

MY soule doth magnifie the Lorde, and my spirite hath reioyced in God my sauioure.

For he hath regarded: the lowlynesse of his handmayden.

For beholde from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercye is on them that feare hym: throwout all generations.

He

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their heartes.

He hath put downe the myghtie from their seate: and hath exalted the humble and meeke.

He hath fylled the hungry with good thinges: and the riche he hath sent emptie away.

He remembryng his mercie, hath holpen his seruaunt Israel: as he promised to our forefathers Abraham, and his seede for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Or els this Psalme.

O Syng vnto the Lorde a newe song: for he hath done marueylous thynges. Cantate domino. Psal. xcviij

With his owne ryght hande, and with his holy arme: hath he gotten him selfe the victory.

The Lorde declared his saluation: his ryghteousnesse hath he openly shewed in the syght of the Heathen.

He hath remembred his mercie and trueth towarde the house of Israel: and all the endes of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: sing, reioyce, and geue thankes.

Prayse the Lorde vppon the Harpe: syng to the Harpe with a psalme of thankesgeuing.

With Trumpetes also and Shawmes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therein is:

the

the rounde worlde, and they that dwell therein.

Let the fluddes clappe their handes, and let the hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With ryghteousnesse shall he iudge the world: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

Then a lesson of the newe Testament. And after that, *Nunc dimittis* in Englishe, as foloweth.

LOrde nowe lettest thou thy seruaunt depart in peace: accordyng to thy worde.

For myne eyes haue seene: thy saluation.

Whiche thou hast prepared: before the face of all people.

To be a light to lyghten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

Or els this Psalme.

Deus misereatur. Psal. lxvii.

GOD be mercyfull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercyfull vnto vs,

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nations vpon earth.

Let

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng fooꝛth her encrease: & God, euen our owne God, shall geue vs his blessyng.

God shall blesse vs: and all the endes of the woꝛld shall feare hym.

Glooꝛy be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Then shall folowe the Creede with other prayers, as is before appointed at Mornyng praier after *Benedictus*. And with three Collectes: Fiꝛst of the day, the secõd of peace, the third for ayde against al perils, as hereafter foloweth: VVhich two last Collectes shalbe dayly sayde at Euening prayer, without alteration.

¶ The seconde Collect at Euening prayer.

O God, from whom all holy desyres, all good counsayles, and all iust woꝛkes do proceede: geue vnto thy seruauntes that peace, whiche the woꝛlde can not geue, that both our heartes may be set to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enemies, may passe our tyme in rest and quietnesse: thoꝛow the merites of Jesus Chꝛist our sauiour. Amen.

¶ The thirde Collect for ayde agaynst all perils.

LIghten our darknesse we beseche thee, O Lord, and by thy great mercy defende vs from all peryls and daungers of this nyght, foꝛ the loue of thy only sonne our sauiour Jesus Chꝛiste. Amen.

* In the feastes of Christmas, the Epiphanie S. Matthie, Easter, Thassention, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomewe, S. Matthew, S. Simon and Iude, S. Andrewe, and Trinitie Sunday: shalbe song oꝛ sayde immediatly after *Benedictus*, this confession of our Christian fayth.

Quicunque vult.

WHosoeuer wyll be saued: before all thinges it is necessary that he hold the Catholique fayth.

Which fayth, except euery one do kepe holy and vndefiled: without doubt he shall perysshe euerlastyngly.

And the Catholique fayth is this: that we worshyp one God in trinitie, and trinitie in vnitie.

Neyther confoundyng the persons: nor diuidyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the Godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almyghtie, the sonne almyghtie: and the holy ghost almyghtie.

And yet there are not three almyghties: but one almyghtie.

So the father is God, the sonne is God: and the holy ghost is God.

And yet are they not three Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by hym selfe to be God and Lorde.

So are we forbydden by the catholique religion: to say there be three Gods, or three Lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holye ghostes.

And in this trinitie none is afore or after other: none is greater or lesse then other.

But the whole three persons: be coeternall together and coequall.

So that in all thynges as is aforesayde: the vnitie in trinitie, and the trinitie in vnitie is to be worshypped.

He therfore that wyll be saued: must thus thynke of the trinitie.

Furthermore, it is necessarye to euerlastyng saluation: that he also beleue ryghtly in the incarnation of our Lorde Jesu Christe.

For the ryght fayth is, that we beleue and confesse: that our Lorde Jesus Christe the sonne of God, is God and man.

God, of the substaunce of his father, begotten

before the worldes: and man of the substaunce of his mother, borne in the worlde

Perfect God, & perfect man: of a reasonable soule, and humane flesshe subsistyng.

Equall to the father as touchyng his Godhead: and inferior to the father touchyng his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuertion of the Godhead into flesshe: but by takyng of the manhood into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose agayne the thirde day from the dead.

He ascended into heauen, he sitteth on the ryght hande of the father, God almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose commyng all men shall ryse agayne with theyr bodyes: and shall geue accompt for theyr owne workes.

And they that haue done good, shall go into lyfe euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the Catholique fayth: whiche except a man beleue faythfully, he can not be saued.

Glorye be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Thus endeth the order of Mornyng and Euening prayer, through the whole yere.

Here foloweth the Letanie, to be *vſed vpon Sundayes, Wedneſdayes,* and Fridayes,& at other times when it ſhalbe commaunded by the Ordinary.



O God the father of heauen: haue mercye vpon vs miſerable ſinners.

O God the father of heauen: haue mercy vpon vs miſerable ſinners.

O GOD the ſonne redeemer of the worlde: haue mercye vpon vs miſerable ſinners.

O God the ſonne redeemer of the worlde: haue mercy vpon vs miſerable ſinners.

O God the holy ghoſt, proceedyng from the father and the ſonne: haue mercye vpon vs miſerable ſinners.

O God the holy ghoſt, proceeding from the father & the ſonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons & one God: haue mercy vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeaunce of our ſinnes: ſpare vs good Lorde, ſpare thy people whom thou haſt redeemed with thy moſte pretious blood, and be not angry with vs for euer.

Spare vs good Lorde.

From all euyll and miſchiefe, from ſinne, from the craftes and aſſaultes of the deuyll, from thy wrath, and from euerlaſtyng damnation.

Good Lorde delyuer vs.

From all blyndnes of heart, from pryde, vayne glory and hypocriſie, from enuie, hatred, and malice,

and all vncharitablenesse.

Good Lorde delyuer vs.

From fornication and all other deadly sinne, and from all the deceytes of the worlde, the flesshe and the deuyll.

Good lorde delyuer vs.

From lyghtnyng and tempest, from plague, pestilence and famine, from battayle and murther, and from sodayne death.

Good lorde delyuer vs.

From al sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, and contempt of thy worde and commaundement.

Good Lorde delyuer vs.

By the mysterye of thy holye incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fastyng, and temptation.

Good lorde delyuer vs.

By thyne agonie and blooddy sweate, by thy crosse and passion, by thy pretious death and buryall, by thy glorious resurrection and assention, and by the comming of the holy ghost.

Good lorde delyuer vs.

In all tyme of our tribulation, in all tyme of our wealth, in the houre of death, and in the daye of iudgement.

Good lorde delyuer vs.

We sinners do beseche thee to heare vs (O Lorde GOD) and that it may please thee to rule and gouerne thy holy Churche vniuersallye in the ryght way.

VVe beseche thee to hear vs good lorde.

That it may please thee to kepe and strengthen in [illegible] worshyppyng of thee, in [illegible]oulnes and

holynes

holynes of lyfe thy ſeruaunt [illegible] our moſte gratious [illegible] and gouernour.

VVe beſeche thee to heare vs good lorde.

That it maye pleaſe thee to rule her heart in thy fayth, feare, and loue, and that ſhe maye euermore haue affiaunce in thee, and euer ſeeke thy honour and glory.

VVe beſeche thee to heare vs good lorde.

That it maye pleaſe thee to be her defender and keper, geuyng her the victorye ouer all her enemies.

VVe beſeche thee to heare vs good lorde.

That it maye pleaſe thee to illuminate all Byſhoppes, Paſtours, and Miniſters of the Churche, with true knowledge and vnderſtandyng of thy worde, and that both by theyr preachyng and lyuyng they may ſet it foorth, and ſhewe it accordyngly.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to endue the Lordes of the counſayle, and all the nobilitie, with grace, wyſdome, and vnderſtandyng.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to bleſſe and kepe the Magiſtrates, geuyng them grace to execute iuſtice, and to mayntayne trueth.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to bleſſe and kepe al thy people.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to geue to all nations vnitie, peace, and concorde.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to geue vs an heart to loue

and dread thee, and diligently to lyue after thy commaundementes.

VVe beseche thee to heare vs good lorde.

That it may please thee to geue all thy people encrease of grace, to heare meekely thy worde, and to receaue it with pure affection, and to bryng foorth the fruites of the spirite.

VVe beseche thee to heare vs good lorde.

That it may please thee to bryng into the waye of trueth, all such as haue erred and are deceaued.

VVe beseche thee to heare vs good lorde.

That it may please thee to strengthen suche as do stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Satan vnder our feete.

VVe beseche thee to heare vs good lorde.

That it may please thee to succour, helpe, and comfort all that be in daunger, necessitie, and tribulation.

VVe beseche thee to heare vs good lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouryng of childe, all sicke persons and young children, and to shewe thy pitie vpon all prysoners and captiues.

VVe beseche thee to heare vs good lorde.

That it may please thee to defende and prouide for the fatherlesse children and wydowes, and all that be desolate and oppressed.

VVe beseche thee to heare vs good lorde.

That it may please thee to haue mercye vppon all men.

VVe beseche thee to heare vs good lorde.

That it may please thee to forgeue our enemies, persecutours & slaunderers, and to turne theyr hearties.

VVe

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to geue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time we may enioy them.

VVe beſeche thee to heare vs good lorde.

That it may pleaſe thee to geue vs true repentaunce, to forgeue vs all our ſinnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy ſpirite, to amende our lyues accordyng to thy holy worde.

VVe beſeche thee to heare vs good lorde.

Sonne of God: we beſeche thee to heare vs.

Sonne of god: we beſeche thee to heare vs.

O Lamme of God that taketh away the ſinnes of the worlde.

Graunt vs thy peace.

O Lamme of God that taketh away the ſinnes of the worlde.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercye vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercye vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euyll. Amen.

The Verſicle.

O Lorde deale not with vs after our ſinnes.

Aunſwere.

Neyther rewarde vs after our iniquities.

Let vs pray.

O God mercyfull father, that despisest not the syghyng of a contrite heart, nor the desire of such as be sorowful, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and gratiously heare vs, that those euyls whiche the craft and subtiltie of the deuyll or man worketh against vs be brought to naught, and by the prouidence of thy goodnesse they may be dispearsed, that we thy seruauntes beyng hurt by no persecutions, may euermore geue thankes vnto thee in thy holye Churche, through Jesus Christ our Lorde.

O lord arise, helpe vs, & deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde tyme before them.

O Lord arise, helpe vs, & deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Gratiously loke vpon our afflictions.

Pitifully beholde the sorowes of our heartes.

Mercyfully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christe.

Gratiously heare vs, O Christ.

Gratiously heare vs, O Lorde Christe.

The Versicle.

O Lorde let thy mercye be shewed vpon vs.

Aunswere.

As we do put our trust in thee.

℣ Let vs pray.



E humblye beseche thee, O father, mercyfully to loke vpō our infirmities, and for the glorye of thy names sake turne from vs all those euyls that we most ryghteously haue deserued, and graunt that in all our troubles we may put our whole truste and confidence in thy mercy, and euermore serue thee in holynes and pureneſſe of lyuyng, to thy honour and glory, through our only mediatour and aduocate Jesus Christe our Lorde. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly father, hygh and mightie, King of kinges, Lord of Lords, the only ruler of princes, whiche doest from thy throne beholde all the dwellers vpon earth, most heartyly we beseech thee with thy fauour to beholde our most gratious Soueraigne Lorde Queene Elizabeth, and so replenyshe her with the grace of thy holye spirite, that she may alway encline to thy wyl, and walke in thy way, endue her plentifully with heauenly giftes, graunt her in health and wealth longe to lyue, strength her that she may vanquishe and ouercome all her enemies, and finally after this lyfe, she may attayne euerlastyng ioye and felicitie, through Jesus Christe our Lorde. Amen.

Almigh-

ALmyghtie and euerlastyng God, whyche only worke̅st great maruayles, sende downe vpon our Bysshops and Curates, and all congregations committed to theyr charge, the healthfull spirite of thy grace, and that they may truelye please thee, powre vppon them the continuall dewe of thy blessing: graunt this, O Lorde, for the honour of our aduocate and mediatour Jesus Christ. Amen.

A prayer of Chrisostome.

ALmyghtie God, whyche hast geuen vs grace at this tyme, with one accorde, to make our common supplications vnto thee, and doest promyse that when two or three be gathered together in thy name, thou wilt graunt theyr requestes: fulfyll nowe, O Lorde, the desyres and petitions of thy seruauntes, as may be moste expedient for them, grauntyng vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

2. Corinth. 13.

THe grace of our Lorde Jesus Christe, and the loue of God, and the felowshyp of the holye ghost, be with vs all euermore. Amen.

For rayne, yf the tyme require.

O God heauenly father, whyche by thy sonne Jesus Christe, hast promysed to all them that seeke thy kyngdome, and the ryghteousnesse therof, all thynges necessarye to theyr bodylye sustenaunce: Sende vs we beseche thee in this our necessitie, suche moderate rayne and showres, that we maye receaue the fruites of the earth, to our comfort, and to thy honour, through Jesus Christe our Lord. Amen.

For

For fayre weather.

O Lorde God, which for the sinne of man diddest once drowne all the worlde except eyght persons, and afterwarde of thy great mercy dydst promyse neuer to destroy it so agayne: We humblye beseche thee, that although we for our iniquities haue worthyly deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs suche weather, whereby we may receaue the fruites of the earth in due season, and learne both by thy punyshment to amende our lyues, and for thy clemencie to geue thee prayse and glorye, thorowe Jesus Christe our Lorde. Amen.

In the tyme of dearth and famine.

O God, heauenly father, whose gyft it is that the rayne doth fall, the earth is fruitefull, beastes increase, and fyshes do multiplie: beholde we beseche thee the afflictions of thy people, and graunt that the scarsitie and dearth (which we do nowe most iustly suffer for our iniquitie) maye through thy goodnesse be mercyfullye turned into cheapnesse and plentie, for the loue of Jesu Christe our Lorde, to whom with thee and the holy. &c.

In the tyme of warre.

O Almightie God, king of all kinges, and gouernour of all thynges, whose power no creature is able to resist, to whom it belongeth iustlye to punyshe sinners, and to be mercyfull to them that truely repent: saue and delyuer vs (we humblye beseche thee) from the handes of our enemies, abate theyr pryde, all wage theyr malice, and confounde theyr deuises, that we beyng armed with thy defence, may be preserued euermore from all perylles, to glorifie thee whiche art the onlye gy-

uer

uer of all victory; through the merites of thy only sonne Jesu Christ our Lorde.

In the tyme of any common plague or sickneſſe.

O Almyghtie GOD, whiche in thy wrath in the tyme of kyng Dauid, dyddest slea with the plague of pestilence threescore and ten thousand, and yet remembryng thy mercy diddest saue the rest: haue pitie vppon vs miserable sinners, that nowe are visited with great sickneſſe and mortalitie, that lyke as thou dyddest then commaunde thyne angel to ceaſſe from punyshyng: So it may nowe pleaſe thee to withdrawe from vs this plague and greeuous sickneſſe, through Jesu Christ our Lorde. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgeue, receaue our humble petitions. And though we be tyed and bounde with the chayne of our sinnes: yet let the pitifulneſſe of thy great mercye loose vs, for the honour of Jesus Christes sake our mediatour and aduocate. Amen.

The Collectes, Epistles, and Gospelles, *to be vsed at the Celebration of the lordes* Supper and holye Communion through the yere.

The first Sunday in Aduent.

The Collect.

ALmightie God, geue vs grace that we may cast away the workes of darknes, & put vpon vs the armour of lyght, now we in the tyme of this mortall lyfe (in the whiche thy sonne Jesus Christ came to visite vs in great humilitie) that in the laste daye, when he shall come agayne in his glorious maiestie to iudge both the quicke and the dead, we may ryse to the lyfe immortall, through hym who lyueth and raigneth with thee and the holy ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man but this, that ye loue one another: for he that loueth another, fulfylleth the lawe. For these comaundements, Thou shalt not commit adultry. Thou shalt not kyll. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt not lust: and so foorth (if there be any other comaundement) it is all comprehended in this saying, namely, Loue thy neyghbour as thy selfe: other loue worketh none yll

Rom. xiii.

the fulfyllyng of the lawe. This also, we knowe the season howe that it is tyme that we shoulde nowe awake out of sleepe, for nowe is our saluation nearer then when we beleued. The nyght is passed, the day is come nye: let vs therefore caste away the deedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestlye, as it were in the day lyght, not in eatyng and drynkyng, neyther in chaumberyng and wantonnesse, neyther in stryfe and enuiyng: but put ye on the Lorde Jesus Christ, and make not prouision for the flesshe, to fulfyll the lustes of it.

The Gospell.

Mat.xxi.

AND when they drewe nie to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Jesus two of his disciples, saying vnto them, Go into the towne that lieth ouer against you, and anone you shall find an asse bounde, and her colt with her, louse them, & bring them vnto me. And if any man say ought vnto you, say ye the Lorde hath nede of them, and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the prophete, saying, Tell ye the daughter of Sion, beholde, thy kyng commeth vnto thee meeke, sitting vpon an asse and a colt the foale of the asse vsed to the yoke. The disciples went and dyd as Jesus commaunded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garmentes in the way: other cut [illegible] and strawed them in the way.

Then

Moreouer, the people that went before, and they that came after cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the highest. And when he was come to Hierusalem, all the citie was moued, saying, Who is this? And the people sayde, This is Jesus the prophete of Nazareth, a citie of Galilee. And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues, and sayde vnto them, it is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lorde, whiche hast caused all holy scriptures to be written for our learning: Graunt vs that we may in such wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holye worde, we may embrace, and euer holde fast the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our sauiour Jesus Christe.

The Epistle.

WHatsoeuer thynges are written aforetyme, they are written for our learnyng, that we through patience and comfort of the scriptures myght haue hope. The God of patience and consolation, graunt you to be lyke vnyded one towardes another, after the example of Christe Jesu: that ye all agreeing to- Rom. xv.

ther, may with one mouth prayse God the father of our Lorde Jesu Christe. Wherefore receaue ye one another, as Christe receaued vs to the prayse of God. And this I say, that Jesus Christe was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles might prayse God for his mercie, as it is written, For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Prayse the Lorde all ye Gentiles, and laude him all ye nations together. And againe (Esay saith) There shalbe the roote of Jesse, and he that shall ryse to raigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be riche in hope, thorowe the power of the holy ghost.

Mat

The Gospell.

Luke.xxi.

THere shalbe signes in the Sunne & in the Moone, and in the Starres: and in the earth the people shalbe at their wittes ende through diuersitie. The sea and the waues shall roare, & mens hearts shall faile them for feare, and for looking after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude with power and great glory. When these thinges begin to come to passe, then loke vp, & lyft vp your heades, for your

nye. And he shewed them a similitude: Behold the figge tree and al other trees, when they shoote foorth their buddes, ye see and knowe of your owne selues that Sommer is then nye at hande. So like wyse ye also (when ye see these thinges come to passe) be sure that the kyngdome of God is nye. Verely I say vnto you, This generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my worde shall not passe.

¶ The thirde Sunday in Aduent.

¶ The Collect.

LOrde we beseeche thee geue eare to our prayers, and by thy gratious visitation lighten the darknesse of our heart, by our Lorde Jesus Christe.

¶ The Epistle.

LEt a man this wyse esteeme vs, euen as the ministers of Christ, and stewardes of the secretes of God. Furthermore, it is required of the stewardes that a man be founde faythfull: with me it is but a very small thyng that I shoulde be iudged of you, eyther of mans iudgement: No, I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme, vntyll the Lorde come, whiche wyll lyghten thinges that are hyd in darknes, & open the counsailes of the hertes, and then shall euery man haue prayse of God. i. Cor. iiii.

The Gospell.

Matth. xi.



Hen Iohn being in prysone, heard the workes of Christ, he sent two of his disciples, and sayde vnto hym, Art thou he that shall come? or do we looke for another? Iesus answered and sayde vnto them, Go and shewe Iohn agayne what ye haue heard and seene. The blind receaue their sight, the lame walke, the lepers are clensed, and the deafe heare, the dead are raysed vp, and the poore receaue the glad tidynges of the Gospell: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concernyng Iohn, what went ye out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out for to see? A man clothed in soft rayment? Beholde they that were soft clothing, are in kynges houses. But what went ye out for to see? A prophete? Verely I say vnto you, and more then a prophete. For this is he of whom it is written, Beholde I sende my messenger before thy face, whiche shall prepare thy way before thee.

M

¶ The fourth Sunday in Aduent.

✻ The Collect.

LOrde rayse vp (we pray thee) thy power, and come among vs, and with great myght succour vs: that whereas (through our sinnes and wickednesse) we be sore let and hindred, thy bountyfull grace and mercye (through the satisfaction of thy sonne our Lorde) may speedyly deliuer vs: to whom with thee and the holye ghost, be honour

nour and glory, worlde without ende.

The Epistle.

REioyce in the Lorde alway, and a- Phil.iiii.
gayne I say reioyce. Let your softe-
nes be knowen to all men, the Lord
is euen at hande. Be careful for no-
thing, but in all prayer and supplie-
cation, let your petitiõs be manifest
vnto God, with geuing of thankes. And the peace of
God (whiche passeth all vnderstandyng) kepe your
heartes and mindes through Christe Iesu.

The Gospell.

THis is the record of Iohn, whē Iohn.i.
the Iewes sent Priestes and
Leuites from Hierusalem, to
aske him, what art thou? And
he confessed & denyed not, and
said playnely, I am not Christ.
And they asked him, what thē,
art thou Elias? And he sayth,
I am not, Art thou the prophete? And he answered,
No. Then sayde they vnto hym, what art thou, that
we may geue an answere vnto them that sent vs?
What sayest thou of thy selfe? He sayde, I am the
voyce of a cryer in the wyldernesse: make straight the
way of the Lorde, as sayde the prophete Esai. And
they which were sent, were of the Pharisees, and
they asked hym, and sayde vnto hym, why baptisest
thou then, yf thou be not Christe, nor Elias, neither
that prophete? Iohn answered them, saying, I
baptise with water, but there standeth one among
you, whom ye knowe not, he it is, which though he
came after me, was before me, whose shoe latchet I
am not worthy to vnlose. These thinges were done

at Bethabara beyonde Jordane, where John dyd baptise.

Christmas day.

The Collect.

ALmyghtie GOD, which hast geuen vs thy only begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, may daylye be renewed by thy holye spirite, through the same our Lorde Jesus Christe, who liueth and raigneth with thee, &c. Amen.

The Epistle.

Hebre. i.

GOd in tymes past, diuerslye and in many wayes spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his owne sonne, whom he hath made heyre of all thinges, by whome also he made the worlde: which beyng the brightnesse of his glorie, and the very image of his substaunce, ruling all thinges with the worde of his power, hath by himself purged our sinnes, and sitteth on the right hand of the maiestie on high: beyng so much more excellent then the angels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the angels sayde he at any tyme, Thou art my sonne, this day haue I begotten thee? And agayne, I will be his father, and he shalbe my sonne? And agayne, when he bringeth in the first begotten into the worlde, he sayeth, And let all the angels of God worship him. And to the angels he saythe, He maketh his angels spi-

tures, and his Ministers a flame of fire. But vnto the sonne he sayth, Thy seate (O God) shalbe for euer and euer: the scepter of thy kyngdome is a ryght scepter: thou hast loued ryghteousnesse and hated iniquitie. Wherefore God, euen thy God, hath annoynted thee with oyle of gladnesse aboue thy fellowes. And thou Lorde in the begynnyng hast layde the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endurest. They al shal waxe olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged: But thou art euen the same, and thy yeres shall not fayle.

The Gospell.



N the begynnyng was the worde, and the word was with God, and God was the worde. The same was in the begynnyng with God. All thynges were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the lyght of men, and the lyght shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man whose name was Iohn: the same came as a witnesse, to beare witnesse of the lyght, that all men through hym myght beleue. He was not that light, but was sent to beare witnesse of the lyght. That lyght was the true lyght which lighteth euery man that commeth into ỹ worlde. He was in the world, & the world was made by him, & the world knew him not. He came among his owne, and his owne receaued hym not. John.i.

But as many as receaued hym, to them gaue he power to be made sonnes of God, euen them that beleued on his name, whiche were borne, not of blood, nor of the wyl of the flesh, nor yet of the wyl of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the glory of it, as the glory of the onlye begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr saint Steuen, who prayed for his persecutours to thee whiche lyuest. &c.

Then shall folowe a Collect of the Natiuitie, whiche shalbe sayde continually vnto Newe yeres day.

¶ The Epistle.

Acts.vii. AND Steuen being full of the holye ghost, loked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Iesus standyng on the ryght hande of God, and sayde, Beholde, I see the heauens open, and the sonne of man standyng on the right hand of god. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon hym all at once, and cast hym out of the citie, and stoned hym. And the witnesses layde downe their clothes at a young mans feete, whose name was Saul. And they stoned Steuen, callyng on and sayying, Lorde Iesu receaue my spirite. And he kneeled downe, and cryed with a loude voyce, Lorde lay not this sinne to their charge

charge. And when he had thus spoken, he fell a sleepe.

¶ The Cospell.



Behold I sende vnto you Pro- Mat. xxiii.
phetes, and wyse men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie, that vppon you may come all the righteous blood whiche hath ben shedde vppon the earth, from the blood of righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple & the aulter. Verily I say vnto you, all these thinges shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the prophetes, and stonest them which are sent vnto thee, howe often would I haue gathered thy children together, euen as the henne gathereth her chickins vnder her wynges, and ye would not? Behold your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, tyll that ye say, Blessed is he that commeth in the name of the Lorde.

Saint Iohn Euangelistes day.

¶ The Collect.

MErcyfull Lorde, we beseche thee to cast thy bryght beames of lyght vppon thy Churche, that it beyng lyghtened by the doctrine of thy blessed Apostle and euangelist Iohn, may attayne to thy euerlasting gyftes, through Iesus Christe our Lorde. Amen.

The

¶ The Epistle.

1 Iohn.i. THat whiche was from the begynnyng, which we haue heard, which we haue seene with our eyes, which we haue loked vppon, & our handes haue handeled of the worde of lyfe. And the lyfe appeared, and we haue seene & beare witnesse, and shew vnto you that eternall lyfe which was with the father, & appeared vnto vs. That whiche we haue seene and hearde, declare we vnto you, that ye also may haue felowshipp with vs, and that our felowshipp may be with the father & his sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tydinges whiche we haue hearde of him, and declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue felowshipp with him, and walke in darknesse, we lye, & do not the trueth. But and yf we walke in light, euen as he is in light, then haue we felowshipp with hym, and the blood of Iesus Christe his sonne clenseth vs from all sinne. If we say we haue no sinne, we deceaue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faithfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyer, and his worde is not in vs.

¶ The Gospell.

Iohn.xxi. IEsus sayde vnto Peter, folow thou me. Peter turned about, and sawe the disciple whom Iesus loued folowyng (whiche also leaned on his breest at supper, & sayde, Lorde, which is he that betrayeth thee?) when Peter

Peter therefore sawe him, he sayde to Jesus, Loode what shall he here do? Jesus sayde vnto hym, If I wyll haue hym to tary tyll I come, what is that to thee? Folowe thou me. Then went this saying abroade among the brethren, that that disciple should not dye: yet Jesus sayd not to hym, He shall not dye: but, If I wyll that he tary till I come, what is that to thee? This same disciple is he which testifieth of these thinges, and wrote these thinges, & we know that his testimonie his true. There are also many other thinges which Jesus dyd, the whiche yf they shoulde be written euery one, I suppose the worlde coulde not containe the bookes that should be written. Amen.

The Innocentes day.

The Collect.

ALmightie God whose praise this day the yong Innocentes thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie & kill all vices in vs, that in our conuersation our life may expresse thy faith, whiche with our tongues we do confesse, through Jesus Christ our Lord.

The Epistle.



LOoke, & lo, a Lambe stoode on the mount Sion, and with hym an hundred fourtie and foure thousande, hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great [illegible] Apo. xiiii.

beastes and the elders, and no man coulde learne the song, but the hundred fourtie and foure thoulande, whiche were redeemed from the earth. These are they whiche were not defiled with women, for they are virgins. These folowe the lamme whereſoeuer he goeth. These were redeemed from men, being the firſt frutes vnto God, and to the lamme, and in their mouthes was founde no guile, for they are without ſpotte before the throne of God.

℣ The Goſpell.

Matth. ii.



The angell of the Lorde appeared to Joſeph in a ſleepe, ſaying, Aryſe and take the chylde and his mother, and flee into Egypt, and be thou there till I bryng thee worde. For it wyll come to paſſe that Herode ſhall ſeeke the chylde to deſtroy hym. So when he awoke, he toke the chylde and his mother by nyght, and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfilled which was ſpoken of the lorde by the prophete, ſaying, Out of Egypt haue I called my ſonne. Then Herode when he ſaw that he was moched of the wiſe men, was exceeding wroth, and ſent forth men of warre, and ſlue all the children that were in Bethlehem, and in all the coaſtes (as many as were two yeres olde or vnder) according to the tyme whiche he had diligently inquyred out of the wyſe men. Then was fulfilled that whiche was ſpoken by the prophete Jeremie, where as he ſaide, In Rama was there a voyce heard, lamentation, weeping, & great mourning, Rachel weeping for her children, and would not be comforted, becauſe they were not.

The

¶ The Collect.

ALmightie God which haſt geuen vs. &c.

As vpon Chriſtmas day.

¶ The Epiſtle.

AND I ſay, that the heyre (as long as he is a childe) differeth not from a ſeruaunt, though he be Lord of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen ſo we alſo when we were childyen, were in bondage vnder the ordinaunces of the worlde: But when the tyme was full come, God ſent his ſonne made of a woman, and made bonde vnto the lawe, to redeeme them whiche were bonde vnto the lawe: that we through election myght receaue the inheritaunce that belongeth vnto the naturall ſonnes. Becauſe ye are ſonnes: God hath ſent the ſpirite of his ſonne into our heartes, which cryeth Abba, father. Wherefore nowe thou art not a ſeruaunt, but a ſonne. If thou be a ſonne, thou art alſo an heyre of God thorowe Chriſte. Gala. iiii.

The Goſpell.

THis is the booke of the generation of Jeſus Chriſte, the ſonne of Dauid, the ſonne of Abraham: Abraham begat Iſahac: Iſahac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Eſrom: Eſrom begat Aram: Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed Matth. i.

of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the kyng begat Solomon, of her that was the wyfe of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that they were caryed away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eleachim: Eleachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Marie, of whom was borne Jesus, euen he that is called Christe. And so all the generations from Abraham to Dauid, are .xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are .xiiii. generations. And from the captiuitie of Babylon vnto Christ, are .xiiii. generatiõs.

The byrth of Jesus Christe was on this wyse: when his mother Marie was marryed to Joseph (before they came to dwell together) she was founde with childe by the holye ghost. Then Joseph her husbande (because he was a ryghteous man, and would not put her to shame) was mynded priuylye to depart from her. But whyle he thus thought: beholde the angell of the Lorde appeared vnto hym in sleepe, saying, Joseph, thou sonne of Dauid, feare not to take vnto thee Marie thy wyfe: for that whyche is conceaued in her, commeth of the holye ghost. She shal bring forth a sonne, and thou shalt

call

call his name Jeſus: for he ſhall ſaue his people from their ſinnes.

All this was done that it myght be fulfilled whiche was ſpoken of the Lorde by the prophete, ſaying, Beholde, a mayde ſhalbe with childe, and ſhall bring forth a ſonne, and they ſhall call his name Emmanuel: whiche yf a man interprete, is as muche to ſay, as GOD with vs. And Joſeph aſſoone as he awoke out of ſleepe, dyd as the angell of the Lorde had bydden hym: and he tooke his wyfe vnto hym, and knewe her not tyll ſhe had brought forth her firſt begotten ſonne, and called his name Jeſus.

The Circumciſion of Chriſte.

* The Collect.

ALmightie God, which madeſt thy bleſſed ſonne to be circumciſed and obedient to the lawe for man: graunt vs the circumciſion of the ſpirite, that our heartes and all our members beyng mortified from all worldly and carnall luſtes, may in all thinges obey thy bleſſed wyll: through the ſame thy ſonne Jeſus Chriſte our Lorde.

The Epiſtle.

BLeſſed is that man to whō the Lorde layth not ſinne? Came this bleſſednes then vpon the circumciſion, or vpon the vncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſſe. Rom. iiii.

Howe

Howe was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receaued the signe of circumcision, as a seale of the ryghteousnesse of fayth, whiche he had yet being vncircumcised, that he should be ỹ father of all them that beleue, though they be not circumcised, that righteousnes might be imputed to them also, and that he myght be the father of circumcision, not vnto them onlye whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promise (that he shoulde be heyre of the worlde) happened not to Abraham or to his seede through the lawe, but through the righteousnesse of fayth. For yf they which are of the lawe be heyres, then is fayth but vayne, and the promise of none effect.

The Gospell.

Luke ii.

AND it fortuned, assoone as the angels were gone away from the shepheardes into heauen, they sayde one to another, Let vs go nowe euen vnto Bethlehem, and see this thyng that we here say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Marie and Joseph, and the babe layde in a manger. And when they had seene it, they published abrode the saying that was tolde them of that childe. And all they that heard it, wondred at those thinges which were tolde them of the shepheardes. But Marie kept al those sayinges, and pondered them in her hearte. And the shep-

heardes

shepheardes returned, prayſyng and laudyng God for all the thynges that they had hearde and ſeene, euen as it was tolde vnto them. And when the eyght day was come, that the chylde ſhoulde be circumciſed, his name was called Jeſus, whiche was named of the angel before he was conceaued in the wombe.

If there be a Sunday betweene the Epiphany and the Circumciſion, then ſhalbe vſed the ſame Collect, Epiſtle and Goſpell at the Communion, which was vſed vpon the day of Circumciſion.

The Epiphanie.

The Collect.

O God, which by the leadyng of a ſtarre, dyddeſt manifeſt thy only begotten ſonne to the Gentyles: Mercyfully graunt, that we whiche knowe thee nowe by fayth, may after this lyfe haue the fruition of thy glorious godhead, through Chriſt our Lorde. Amen.

The Epiſtle.

FOr this cauſe I Paul am a priſoner of Jeſus Chriſt for you heathen, if ye haue hearde of the miniſtration of the grace of God which is geuen me to youward. For by reuelation shewed he the myſterie vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderſtande my knowledge in the myſterie of Chriſt, which myſterie in tymes paſt was not opened vnto the ſonnes of men, as it is nowe declared vnto his holy apoſtles and prophetes by the ſpirite, that the Gentyles ſhoulde be inheritours alſo, and of the ſame body, and partakers of his promyſe of Eph. iii.

Christ by the meanes of the Gospell, whereof I am made a minister, according to the gift of the grace of God, whiche is geuen vnto me after the worckyng of his power. Vnto me the least of all Saintes is this grace geuen, that I shoulde preache among the Gentyles the vnsearcheable riches of Christ, and to make all men see what the felowshyp of the mysterie is, whiche from the begynnyng of the worlde hath ben hyd in God, whiche made all thynges thorowe Jesus Christe, to the intent that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregation, the manyfolde wysdome of God, according to the eternall purpose whiche he wrought in Christe Jesu our Lorde, by whom we haue boldnesse and entraunce, with the confidence whiche is by the fayth of hym.

The Gospell.

L Mat.ii.

When Jesus was borne in Bethlehem, a citie of Jurie, in the tyme of Herode the king: beholde, there came wise men from the East to Hierusalem, saying, where is he that is borne king of the Jewes? for we haue seene his starre in the East, and are come to worshyp hym. When Herode the kyng had hearde these thinges, he was troubled, and all the citie of Hierusalem with hym. And when he had gathered all the cheefe priestes and Scribes of the people together, he demaunded of them where

Christ

Christ shoulde be borne: And they sayde vnto hym, At Bethlehem in Jurie. For thus it is written by the prophete, And thou Bethlehem in the lande of Jurie, art not the least among the princes of Juda: For out of thee there shall come vnto me, the captayne that shal gouerne my people Israel. Then Herode (when he had priuily called the wyse men) he enquired of them diligently what tyme the starre appeared. And he bad them go to Bethlehem, and sayde, Go your way thyther, and searche diligently for the chylde, and when ye haue founde hym, bryng me worde agayne, that I may come and worshyp hym also. When they had heard the kyng, they departed, and lo, the starre which they sawe in the East, went before them, tyll it came and stoode ouer the place wherein the chylde was. When they sawe the starre, they were exceedyng glad, and went into the house, and founde the chylde with Marie his mother, and fell downe flat, and worshypped hym, and opened they? treasures, and offered vnto hym gyftes, Golde, Frankincense and Myrrhe. And after they were warned of God in sleepe that they shoulde not go agayne to Herode, they returned into they? owne countrey another way.

Rom. xii.

Luke ii.

The. i. sunday after the Epiphanie.

The Collect.

LOrde we beseche thee mercyfully to receaue the prayers of thy people, which call vpon thee, and graunt that they may both perceaue and knowe what thynges they ought to do, and haue grace and power faythfully to fulfyll the same, thorough Jesus Christ our Lorde.

The Epistle.

Rom.xii. I Beseche you therefore brethren by the mercifulnesse of God, that ye make your bodyes a quicke sacrifice, holy and acceptable vnto God, whiche is your reasonable seruyng of GOD, and fassion not your selues lyke vnto this worlde, but be ye chaunged in your shape, by the renuing of your mynde, that ye may proue what thyng that good, and acceptable, and perfect wyll of God is. For I say (thorowe the grace that vnto me geuen is) to euery man among you, that no man stande hygh in his owne conceipt, more then it becommeth hym to esteeme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as GOD hath dealt to euery man the measure of fayth. For as we haue many members in one body, and all members haue not one office: So we beyng many, are one bodye in Christe, and euerye man among our selues one anothers members.

The Gospell.

Luke.ii. THe father and mother of Jesus went to Hierusalem after the custome of the feast day. And when they had fulfylled the dayes, as they returned home, the chylde Jesus abode styll in Hierusalem, and his father and mother knew not of it: but they suppolyng hym to haue ben in the company, came a dayes iourney, & sought him among their kinsfolke and acquayntaunce: and when they founde him not, they went bacle agayne to Hierusalem, and sought hym. And it fortuned that after three dayes they founde

founde hym in the temple, sytting in the middest of the doctours, hearing them, and posyng them. And all that hearde hym, were astonied at his vnderstandyng and aunswers. And when they sawe hym, they marueyled, and his mother sayde vnto hym, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee, sorowyng. And he sayde vnto them, Howe happened that ye sought me? wyst ye not that I muste go about my fathers busines? And they vnderstoode not that saying whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her heart. And Jesus prospered in wysdome, and age, and in fauour with God and men.

The .ii. Sunday after the Epiphanie.

The Collect.

ALmyghtie and euerlastyng God, whiche doest gouerne all thynges in heauen and earth: mercyfully heare the supplications of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Epistle.

SEyng that we haue diuers gif- Rom. xii.
tes, accordyng to the grace that is geuen vnto vs: yf a man haue the gyft of prophecie, let hym haue it, that it be agreeyng to the fayth. Let hym that hath an office, wayte on his office. Let hym that teacheth, take heede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortation. If any man geue, let

hym do it with singlenesse. Let hym that ruleth, do it with diligence. If any man shewe mercye, let hym do it with chearefulnesse. Let loue be without dissimulation. Hate that whiche is euyll, and cleaue to that whiche is good. Be kynde one to another with brotherly loue. In geuyng honour, go one before another. Be not slouthfull in the businesse whiche ye haue in hande. Be feruent in spirite. Applye your selues to the tyme. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be redy to harbour. Blesse them whiche persecute you, blesse I say, and curse not. Be mery with them that are mery, weepe with them that weepe, be of lyke affection one towardes another. Be not hye myn-ded, but make your selues equall to them of the lower sort.

The Gospell.

L. Iohn, ii.

AND the thirde day was there a maryage in Cana, a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine fayled, the mother of Jesus sayd vnto him, They haue no wine. Jesus sayde vnto her, Woman, what haue I to do with thee? Myne houre is not yet come. His mother sayde vnto the ministers, Whatsoeuer he sayeth vnto you, do it. And there were standyng there syx water pottes of stone, after the maner of purifiyng of the Iewes, conteynyng two or three fyrkins a peece. Jesus sayde vnto them, Fyll the wa-

ter

ter pottes with water. And they filled them vp to the brymme. And he sayde vnto them, Drawe out nowe, and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water turned into wine, and knewe not whence it was (but the mynisters whiche drewe the water, knewe) he called the bridegrome, and sayde vnto hym, Euery man at the beginnyng doth set forth good wine, and when men be dronke, then that whiche is worse: but thou hast kept the good wine vntyll nowe. This beginnyng of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleued on hym.

The .iii. Sunday after the Epiphanie.

The Collect.

ALmyghtie and euerlastyng God, mercyfully looke vppon our infirmities, and in all our daungers and necessities, stretche forth thy ryght hand to helpe and defende vs, through Christ our Lorde.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide afore hand thinges honest, not only before God, but also in the syght of all men. If it be possible (as much as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath, For it is written, Vengeaunce is myne, I will rewarde sayeth the Lorde. Therefore if thyne enemie hunger, feede hym: if he thyrste, geue hym drynke.

Rom.xii.

for in so doyng thou shalt heape coales of fyre on his head. Be not ouercome of euyll, but ouercome euyll with goodnesse.

The Gospell.

Mat. viii.



Hen he was come downe from the mountaine, much people followed hym. And beholde, there came a Leper, and worshypped him, saying, Maister, if thou wylt, thou canst make me clene. And Jesus put forth his hande and touched him, saying, I wil, be thou cleane. And immediatly his leprosie was clensed. And Jesus sayd vnto him, Tell no man, but go and shewe thy selfe to the priest, and offer the gift (that Moyses commaunded to be offred) for a wytnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besought him, saying, Maister, my seruaunt lyeth at home sicke of the paulsey, and is greeuously payned. And Jesus sayde, When I come vnto hym, I wyll heale hym. The Centurion answered, and sayde, Syr, I am not worthye that thou shouldest come vnder my roofe: but speake the worde onlye, and my seruaunt shalbe healed. For I also am a man subiect to the aucthoritie of another, and haue souldiers vnder me: and I say to this man, Go, and he goeth: and to another man, Come, and he commeth: and to my seruaunt, Do this, and he doth it. When Jesus hearde these wordes, he marueiled, and sayde to them that followed hym, Verily I say vnto you, I haue not founde so great fayth in Israel. I saye vnto you, that manye shall come from the East and West, and shal rest with Abraham, Isahac, and

and Jacob in the kyngdome of heauen: but the chil-
dren of the kyngdome shalbe cast out into vtter dark-
nesse, there shalbe weepyng and gnashyng of teeth.
And Jesus sayde vnto the Centurion, Go thy way,
and as thou beleuest, so be it vnto thee: and his ser-
uaunt was healed in the selfe same houre.

The .iiii. Sunday after the Epiphanie.

The Collect.

GOD whiche knowest vs to be set in the myd-
dest of so many and great daungers, that for
mans frayletie we can not alway stande
vpryghtly: graunt to vs the health of bodye and
soule, that all those thynges whiche we suffer for
synne, by thy helpe we may well passe and ouercome,
through Christe our Lorde.

The Epistle.

LEt euery soule submit him selfe
vnto the auctoritie of the high-
er powers: for there is no pow-
er but of God. The powers that
be, are ordayned of God. Who-
soeuer therfore resisteth power,
resisteth the ordinaunce of God:
but they that resist, shal receaue
to them selues damnation. For rulers are not feare-
full to them that do good, but to them that do euyll.
Wylt thou be without feare of the power? do well
then, and so shalt thou be praysed of the same: for he is
the minister of God for thy wealth. But and yf thou
do that which is euyl, then feare, for he beareth not
the sworde for naught: for he is the minister of God,
to take vengeaunce on them that do euyll. Where-
fore

Rom. xiii.

fore ye muſt needes obey, not only for feare of vengeaunce, but alſo becauſe of conſcience, and euen for this cauſe paye ye tribute. For they are Gods miniſters ſeruyng for the ſame purpoſe. Geue to euerye man therefore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour parteyneth.

The Goſpell.

Mat.viii.

AND when he entred into a ſhip, his diſciples folowed him. And beholde there aroſe a great tempeſt in the ſea, inſomuche as the ſhip was couered with waues, but he was a ſleepe. And his diſciples came to him, and awooke hym, ſaying, Maiſter, ſaue vs, we periſhe. And he ſayd vnto them, Why are ye fearefull, O ye of lytle fayth? Then he aroſe, and rebuked the wyndes and the ſea, and there folowed a great calme. But the men marueyled, ſaying, What maner of man is this, that both wyndes and ſea obey hym? And when he was come to the other ſyde, into the countrey of the Gergeſites, there met hym two, poſſeſſed of deuylles, whiche came out of the graues, and were out of meaſure fierce, ſo that no man myght go by that way. And beholde, they cryed out, ſaying, O Jeſu thou ſonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? And there was a good way of from them a heard of many ſwyne feedyng. So the deuylles beſought hym, ſaying, If thou caſte vs out, ſuffer vs to go into the heard of ſwyne. And he ſayde vnto them, Go your wayes.

Then

Then went they out, and departed into the heard of Swyne. And beholde, the whole heard of Swyne was caryed headlong into the ſea, and peryſhed in the waters. Then they that kept them fled, and went their wayes into the citie, and tolde euery thyng, and what had happened vnto the poſſeſſed of the deuylles. And beholde, the whole citie came out to meete Jeſus: and when they ſawe him, they beſought him that he would depart out of their coaſtes. .iiii.x.M

The.v.Sunday after the Epiphanie.

The Collect.

LOrde we beſeche thee to kepe thy Churche and houſhold continually in thy true religion, that they whiche do leane only vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Jeſus Chriſte our Lorde.

The Epiſtle.

PVt vpon you as the elect of god, tender mercy, kindnes, humblenes of minde, meekenes, long ſufferyng, forbearyng one another, & forgeuyng one another, yf a man haue a quarell againſt another: as Chriſt forgaue you, euen ſo do ye. Aboue all theſe thynges, put on loue, which is the bond of perfectnes. And the peace of god rule in your hearts, to the whiche peace ye are called in one body: And ſee that ye be thankefull. Let the worde of Chriſte dwell in you plenteouſlye with all wyſdome. Teache and exhorte your owne ſelues in Pſalmes and Hymnes, Colloſ.iii.

and

and ſpirituall ſongues, ſyngyng with grace in youre hearte to the Lord. And whatſoeuer ye do in worde or deede, do all in the name of the Lorde Jeſu, geuyng thankes to God the father by hym.

The Goſpell.

Mat.xiii. THe kyngdome of heauen is lyke vnto a man whiche ſowed good ſeede in his feelde: but whyle men ſlept, his enemie came, and ſowed tares among the wheat, and went his way. But when the blade was ſprong vp, and had brought forth fruite, then appeared the tares alſo. So the ſeruauntes of the houſholder came, and ſayde vnto hym, Sir, didſt not thou ſowe good ſeede in thy feelde? from whence then hath it tares? He ſayd vnto them, The enuious man hath done this. The ſeruauntes ſayde vnto hym, wilt thou then that we go and weede them vp? But he ſayd, Nay, leſt whyle ye gather vp the tares, ye pluck vp alſo the wheate with them: let both grow together vntyll the harueſt, and in the tyme of harueſt, I will ſay to the reapers, Gather ye fyrſt the tares, and bynde them together in ſheaues to be brent, but gather the wheate into my barne.

The ſixt Sunday, yf there be ſo many, ſhall haue the ſame Pſalme, Collect, Epiſtle, and Goſpel, that was vpon the fift Sunday.

The Sunday called Septuageſima.

The Collect.

O Lorde we beſeche thee fauourably to heare the prayers of thy people, that we which are iuſtly punyſhed for our offences, may be mercyfully deliuered

deliuered by thy goodnes, for the glory of thy name, through Jeſu Chriſte our ſauiour, who lyueth and raigneth worlde without ende. Amen.

The Epiſtle.

PRerceaue ye not howe that they whiche runne in a courſe, runne all, but one receaueth the rewarde? So runne that ye may obtayne. Euery one that proueth maſteries, abſtayneth from all thynges. And they do it to obtayne a crowne that ſhall perysshe: but we to obtayne an euerlaſtyng crowne. I therefore ſo runne, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayre: but I tame my body, and bryng it into ſubiection, leſte by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be a caſt away. i. Cor. ix.

The Goſpell.

THe kingdome of heauen is lyke vnto a man that is an houſholder, which went out early in the morning, to hire labourers into his vineyarde. And when the agreement was made with the labourers for a penye a day, he ſent them into his vineyarde. And he went out about the thyrde houre, and ſawe other ſtandyng ydle in the market place, and ſayde vnto them, Go ye alſo into the vineyarde, and whatſoeuer is ryght, I wyll geue you. And they went theyr way. Agayne, he went out about the vi. and ix. houre, and dyd lyke wyſe. And about the xi. houre he went out, and founde other ſtandyng ydle, and ſayde vnto them, Why ſtande ye here Mat. xx.

all

all the day ydle? They ſayde vnto hym, Becauſe no
man hath hired vs. He ſayeth vnto them, Goye alſo
into the vineyarde, and whatſoeuer is vyght, that
ſhall ye receaue. So when euen was come, the lord
of the vineyarde ſayde vnto his ſtewarde, Call the
labourers, and geue them theyr hyre, begynnyng
at the laſt vntyll the firſt. And when they dyd come
that came about the eleuenth houre, they receaued
euerye man a penye. But when the firſt came alſo,
they ſuppoſed that they ſhoulde haue receaued more,
and they lyke wyſe receaued euerye man a penye.
And when they had receaued it, they murmured
agaynſt the goodman of the houſe, ſaying, Theſe
laſt haue wrought but one houre, and thou haſt
made them equall with vs whyche haue borne the
burthen and heate of the daye. But he anſwe-
red vnto one of them, and ſayde, Frende, I do the
no wrong. Dyddeſt thou not agree with me for a
penye? Take that thyne is, and go thy way: I wyll
geue vnto this laſt euen as vnto thee. Is it not
lawfull for me to do as me liſteth with myne owne
goodes? Is thyne eye euyll becauſe I am good?
So the laſt ſhalbe firſt, and the firſt ſhalbe laſte.
For many be called, but fewe be choſen.

The ſunday called Sexageſima.

The Collect.

O God whiche ſeeſt that we put not our
truſte in anye thyng that we do, mercyfully
graunt, that by thy power we may be defen-
ded agaynſt all aduerſitie, thrꝛough Jeſus Chriſt our
Lorde.

¶ The

The Epiſtle.

WE ſuffer fooles gladly, ſeeyng yourſelues are wiſe. For ye ſuffer yf a man bryng into bondage, yf a man deuour, yf a man take, yf a man exalt hym ſelfe, yf a man ſmyte you on the face. I ſpeake as concernyng rebuke, as though we had ben weake in thys behalfe. Howbeit, wherin ſoeuer any man dare be bolde (I ſpeake foolyſhlye) I dare be bolde alſo. They are Hebrues, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeede of Abraham, euen ſo am I. They are the miniſters of Chriſte, (I ſpeake as a foole) I am more. I in labours more aboundant, in ſtrypes aboue meaſure, in priſon more plenteouſly, in death oft, of the Iewes fyue tymes receaued I. xl. ſtrypes ſaue one, thryſe was I beaten with rodes, I was once ſtoned, I ſuffered thryſe ſhypwracke, a nyght and day haue I ben in the deepe ſea. In iourneying often, in perylles of waters, in perylles of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perylles in the cittie, in perylles in wyldernelle, in perylles in the ſea, in perylles among falſe brethren, in labour and trauayle, in watchynges often, in hunger and thyrſte, in faſtynges often, in colde and nakednelle, beſyde the thynges whiche outwardly happen vnto me, I am cumbred dayly, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I muſt needes boaſt, I will boaſt of the thynges that concerne myne infirmities. The God

ii. Cor. xi.

Luke viii.

xiii.

and

and father of our Lorde Jesus Christe, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

Luke. viii.



Hen muche people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower went out to sowe his seede, & as he sowed, some fell by the way syde, & it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprong vp, it wythered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundreth folde. And as he sayde these thinges, he cryed, He that hath eares to heare, let hym heare. And his disciples asked hym, saying, what maner of similitude is this? And he sayde, Vnto you it is geuen to knowe the secretes of the kyngdome of god, but to other by parables, that when they see, they shoulde not see, and when they heare, they shoulde not vnderstande. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare, then commeth the deuyll and taketh away the worde out of their heartes, lest they shoulde beleue and be saued. They on the stones, are they, which when they heare, receaue the worde with ioy, and these haue no rootes, whiche for a whyle beleue, and in tyme of temptation go away, and that whiche fell among thornes, are they, whiche when they haue heard, go forth

and

and are choked with cares and riches, and voluptiouslyuing, and bryng fooyth no fruite. That which fell in the good grounde, are they, which with a pure and good heart heare the worde & kepe it, and bryng fooyth fruite through patience.

The Sunday called Quinquagesima.

¶ The Collect.

O Lorde, whiche doest teache vs that all our doinges without charitie are nothyng wooyth: send thy holy ghost, & powre into our heartes that most excellent gyft of charitie, the very bonde of peace and all vertues, without the whiche whosoeuer lyueth, is counted dead before thee: Graunt this for thy only sonne Jesus Christes sake.

¶ The Epistle.

i.Cor.xiii.

Though I speake with tongues of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tinkling Cymbal. And though I coulde prophesie and vnderstand all secretes, and all knowledge: yea, yf I haue al fayth, so that I coulde moue mountaynes out of their places, & yet haue no loue, I am nothyng. And though I bestowe al my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is curteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thynketh none euyll, reioyceth not in iniquitie: But reioyceth in the trueth, suffereth

all thynges, beleueth all thinges, hopeth al thinges, endureth al things. Though that prophesiyng faile, eyther tongues ceasse, or knowledge banishe away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesiying is vnperfect: But when that whiche is perfect is come, then that whiche is vnperfect shalbe done away. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde. But assoone as I was a man, I put away chyldyshnesse. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe, euen as I am knowen. Nowe abideth fayth, hope, and loue, euen these three: but the cheefe of these is loue.

Luke.xviii

The Gospell.

IEsus toke vnto hym the twelue, and saide vnto them, Beholde, we go vp to Hierusalem, and all shalbe fulfilled that are written by the prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, & dispitefully intreated, and spitted on. And when they haue scourged hym, they wyll put hym to death, and the thirde day he shall ryse againe. And they vnderstoode none of these thinges. And this saying was hid from them, so that they perceaued not the thinges which were spoken. And it came to passe, that as he was come nie to Iericho, a certaine blynde man sate by the high way side begging. And

when

when he heard the people paſſe by, he aſked what it meant. And they ſayde vnto him, that Jeſus of Nazareth paſſed by. And he cryed, ſaying, Jeſu thou ſonne of Dauid haue mercie on me. And they which went before, rebuked hym that he ſhoulde holde his peace. But he cryed ſo much the more, Thou ſonne of Dauid haue mercie on me. And Jeſus ſtode ſtill, and commaunded him to be brought vnto hym. And when he was come nere, he aſked him, ſaying, what wylt thou that I do vnto thee? And he ſayde, Lorde, that I myght receaue my ſight. And Jeſus ſayde vnto hym, Receaue thy ſight, thy fayth hath ſaued thee. And immediatly he receaued his ſight, and followed him, prayſing God. And al the people when they ſawe it, gaue prayſe vnto God.

The firſt day of Lent.

The Collect.

Almightie and euerlaſting God, whiche hateſt nothing that thou haſt made, and doeſt forgeue the ſinnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthyly lamenting our ſinnes, and knowledging our wretchednes, may obtayne of thee the God of all mercie, perfect remiſſion and forgeueneſſe, through Jeſus Chriſte.

¶ The Epiſtle.

TVrne you vnto me with al your heartes, with faſting, weeping, and mourning, rent your heartes, & not your clothes. Turne you vnto the Lord your god, for he is gratious & merciful, long Ioel.ii.

suffering, and of great compassion, and redye to pardon wickednesse. Then (no doubt) he also shal turne and forgeue, and after hys chastening he shal let your encrease remayne for meate and drinke offeringes vnto the Lord your God. Blowe out with the trumpet in Sion, proclayme a fasting, call the congregation, and gather the people together, warne the congregation, gather the elders, bring the children and sucklinges together. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde betweene the porche and the aulter, weeping and saying, Be fauourable, O Lorde, be fauourable vnto thy people, let not thyne heritage be brought to such confusion, lest the Heathen be lordes thereof. Wherefore shoulde they say among the Heathen, Where is now their God?

The Gospell.

Matth.vi. When ye faste, be not sadde as the hypocrites are. For they disfigure their faces, that it may appeare vnto men howe that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, annoint thine head, and washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete, & thy father whiche seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake through and steale: But lay vp for you treasures

in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there wyll your heartes be also.

The first Sunday in Lent.

¶ The Collect.

O Lorde, whiche for our sake dydst fast fourtie dayes and fourtie nightes: Geue vs grace to vse such abstinence, that our flesshe beyng subdued to the spirite, we may euer obey thy godly motions in righteousnesse and true holynesse, to thy honour and glory, which lyuest and raignest. &c.

The Epistle.

WE as helpers exhorte you, that ye receaue not the grace of GOD in vayne. For he sayeth, I haue heard thee in a tyme accepted, and in the day of saluation haue I succoured thee. Beholde, nowe is that accepted tyme: Beholde, nowe is that day of saluation. Let vs geue none occasion of euyll, that in our office be founde no faulte: but in all thynges let vs behaue our selues as the ministers of GOD: In muche patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in pureneſſe, in knowledge, in long sufferyng, in kyndnesse, in the holye ghost, in loue vnfaigned, in the worde of trueth, in the power of God, by the armour of ryghteousnesse of the ryght hande and on the left, by honour and dishonour, by euyll report, and good report, as deceauers, and yet true, as vnknowen, and yet knowen, as dying, and beholde we lyue, as ii. Cor. vi.

chastened, and not killed, as sorowyng, and yet alway mery, as poore, and yet make many riche, as hauyng nothyng, and yet possessing all thynges.

The Gospell.

Matth.iiii

THen was Jesus led away of the spirite into wildernesse, to be tempted of the deuyll. And when he had fasted fourtie dayes and fourtie nyghtes, he was at the last an hungred. And when the tempter came to hym, he sayde, If thou be the sonne of God, commaunde that these stones be made bread. But he answered and sayde, it is written, Man shall not lyue by bread only, but by euery worde that proceadeth out of the mouth of God. Then the deuyll taketh hym vp into the holy cite, and setteth him on a pinacle of the Temple, and sayth vnto hym, If thou be the sonne of God, cast thy selfe downe headlong, for it is written, He shall geue his angels charge ouer thee, and with their handes they shall holde thee vp, least at any tyme thou dashe thy foote agaynst a stone. And Jesus saide vnto him, it is written agayne, Thou shalt not tempt the lord thy God. Agayne the deuyll taketh him vp into an exceedyng high mountayne, and sheweth hym all the kingdomes of the worlde, and the glory of them, and sayth vnto him, All these wyll I geue thee, if thou wylt fall downe and worship me. Then sayth Jesus vnto hym, Auoyde Satan, for it is written, Thou shalt worship the Lorde thy God, and him only shalt thou serue. Then the deuyll leaueth hym, and behold

the

the angels came, and ministred vnto hym.

The seconde Sunday in Lent.

✻ The Collect.

ALmyghtie God, whiche doest see that we haue no power of our selues to helpe our selues: kepe thou vs, both outwardlye in our bodyes, and inwardly in our soules, that we maye be defended from all aduersities whiche may happen to the bodye, and from all euyll thoughtes whiche may assault and hurt the soule: through Jesus Christe. &c.

The Epistle.



E beseche you brethren, and exhort you by the Lorde Jesus, that ye encrease more & more, euen as ye haue receaued of vs, howe ye ought to walke, and to please God. For ye knowe what commaundementes we gaue you by our Lorde Jesus Christ. For this is the wyll of God, euen your holynes: that ye should abstayne from fornication, and that euery one of you should knowe howe to kepe his vessell in holynesse and honour, and not in the lust of concupiscence, as do the heathen whiche knowe not GOD: that no man oppresse & defraude his brother in bargayning, because that the Lorde is the auenger of all such thynges, as we tolde you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holynesse. He therefore that despiseth, despiseth not man, but God whiche hath sent his holye spirite among you. i. Thes. iiii

The Gospell.

Matth.xv. IEsus went thence and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying, Haue mercie on me O Lorde, thou sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothyng at all. And his disciples came and besought hym, saying, Send her away, for she cryeth after vs. But he answered and sayde, I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens breade, and cast it to dogges. She answered & saide, Trueth Lorde, for the dogges eate of the crummes whiche fall from their maisters table. Then Iesus answered, and sayde vnto her, O woman, great is thy fayth, be it vnto thee euen as thou wylt. And her daughter was made whole euen the same tyme.

The thirde Sunday in Lent.

The Collect.

WE beseche thee almightie God, looke vppon the heartie desires of thy humble seruaũts, and stretch foorth the right hand of thy maiestie to be our defence agaynst all our enemies, thorowe Iesus Christe our Lorde.

¶ The Epistle.

Ephes.v. BE you the followers of God as deare chyldren, and walke in loue, euen as Christe loued vs, & gaue hym selfe for vs an offering and a sacrifice of a sweete sauour to God.

God. As for fornication and all vnclennesse, or couetousnesse, let it not be once named among you, as it becommeth saintes, or filthynesse, or foolish talking, or iesting, which are not comely, but rather geuing of thankes. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (whiche is a worshipper of images) hath any inheritance in the kingdome of Christe and of God. Let no man deceaue you with vayne wordes: For because of such thinges commeth the wrath of God vppon the chyldren of disobedience. Be not ye therfore companions of them. Ye were sometimes darknesse, but now are ye lyght in the Lorde: walke as chyldren of lyght, for the fruite of the spirite consisteth in all goodnes, and righteousnesse, and trueth. Accept that whiche is pleasing vnto the lord, & haue no felowship with the vnfruitefull workes of darknesse, but rather rebuke them. For it is a shame euen to name those thinges which are done of them in secrete: but all thinges when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is lyght. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, & Christe shall geue thee lyght.

¶ The Gospell.

IEsus was casting out a deuyll Luke. xi.
that was dumbe. And whē he had cast out ỹ deuil, the dumbe spake, & the people wondred. But some of them sayde, He casteth out deuils through Beelzebub the cheefe of ỹ deuils. And other tempted hym, and required

required of hym a signe from heauen. But he knowyng their thoughtes, sayde vnto them, Euerye kyngdome diuided agaynst it selfe, is desolate, and one house doth fall vppon another. If Satan also be diuided agaynst hym selfe, howe shall his kyngdome endure? Because ye say I cast out deuils through Beelzebub: If I by the helpe of Beelzebub cast out deuilles, by whose helpe do your children caste them out? Therefore shall they be your iudges. But yf I with the finger of God cast out deuyls, no doubt the kyngdome of GOD is come vppon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he commeth vpon hym, and ouercommeth him, he taketh from him all his harnesse (wherein he trusted) and diuideth his goodes. He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through drye places seekyng rest: and when he findeth none, he sayeth, I will returne agayne into my house whence I come out. And when he commeth, he findeth it swept, and garnished. Then goeth he, and taketh to hym seuen other spirites worse then hym selfe, and they enter in, and dwell there. And the ende of that man is worse then the beginnyng. And it fortuned that as he spake these thinges, a certayne woman of the company lift vp her voyce, and sayde vnto hym, Happy is the wombe that bare thee, and the pappes which gaue thee suche. But he sayde, Yea, happy are they that heare the worde of GOD, and kepe it.

The

¶ The Collect.

GRaunt we beseche thee almightie God that we whiche for our euill deedes are worthily punished, by the comfort of thy grace may mercyfully be relieued, through our Lorde Jesus Christe.

The Epistle.

TEll me (ye that desire to be vnder the lawe) do ye not heare of the lawe? For it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman, yea and he whiche was borne of the bonde woman, was borne after the flesshe: but he whiche was borne of the free woman, was borne by promise. Which thinges are spoken by an allegorie. For these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, which is Agar: For mount Sina, is Agar in Arabia, and bordreth vpon the citie whiche is nowe called Hierusalem, and is in bondage with her children. But Hierusalem whiche is aboue, is free, whiche is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crye thou that trauaylest not: For the desolate hath many mo children, then she whiche hath an husbande. Cala.iiij

Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesshe, persecuted hym that was borne of the spirite: Euen so is it nowe. Neuertheles, what sayeth the scripture? Put away the bonde woman and her sonne:

For

For the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So then brethren, we are not chyldren of the bonde woman, but of the free woman.

The Gospell.

Iohn.vi.



Iesus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude folowed hym, because they sawe his miracles whiche he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter a feast of the Jewes was nye. When Jesus then lyft vp his eyes, and sawe a great company come vnto hym, he said vnto Philip, Whence shall we bye breade that these may eate? This he sayde to proue hym, for he hym selfe knewe what he woulde do. Philip answered hym, Two hundred penniworth of bread, are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe Simon Peters brother) sayth vnto hym. There is a lad whiche hath fiue barlye loaues and two fishes: but what are they among so many? And Jesus saide, Make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about fiue thousande. And Jesus toke the bread, & when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe, and lykewyse of the fishes as muche as they woulde. When they hadde eaten enough, he said vnto his disciples, Gather vp the broken meate whiche remaineth, that nothing be lost.

And

And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus dyd) sayde, This is of a trueth the same prophete that shoulde come into the worlde.

The fifth Sunday in Lent.

❋ The Collect.

WE beseche thee almyghtie God, mercyfully to looke vppon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, through Jesus Christe our Lorde.

The Epistle.



CHriste being an hie Priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to say, Not of this buylding, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For yf the blood of Oxen and of Goates, and the asshes of a young Cowe when it was sprinckled, purifieth the vncleane as touching the purifiyng of the flesshe: howe muche more shall the blood of Christe (which through the eternall spirite offered hym selfe without spot to God) purge your conscience from dead workes, for to serue the lyuing God? And for this cause he is the mediatour of the newe Testament, that through death, which chaunced for the redemption of Hebre. ix.

on of those transgressions that were vnder the first Testament, they which are called myght receaue the promise of eternall inheritaunce.

✻ The Gospell.

John.viii.



Which of you can rebuke me of sinne? If I say the trueth, why do ye not beleue me? He that is of god, heareth Gods wordes: Ye therefore heare them not, because ye are not of God. Then answered the Iewes, and sayde vnto hym, Say we not well that thou art a Samaritane and hast the deuill? Iesus answered, I haue not the deuill, but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse, there is one that seketh and iudgeth. Verily, verily I say vnto you, If a man kepe my saying, he shal neuer see death. Then sayde the Iewes vnto hym, Now know we that thou hast the deuyll. Abraham is dead, and the prophetes, & thou sayest, If a man kepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, whiche is dead? And the prophetes are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, myne honour is nothyng, it is my father that honoureth me, whiche you say is your GOD, and yet ye haue not knowen hym, but I knowe hym, and yf I saye I knowe hym not, I shalbe a lyer lyke vnto you. But I knowe him, and kepe his saying. Your father Abraham was gladde to see my day, and he sawe it, and reioyced. Then sayde the Iewes vnto hym,

Thou

Thou art not yet fiftie yeres old, and hast thou seene Abraham? Jesus sayde vnto them, Verily, verily I say vnto you, Ere Abraham was borne, I am. Then toke they vp stones to cast at hym: But Jesus hyd hym selfe, and went out of the Temple.

The Sunday next before Easter.

¶ The Collect.

ALmightie and euerlasting God, whiche of thy tender loue towardes man hast sent our saui-our Jesus Christe, to take vpon hym our flesh, and to suffer death vpon the crosse, that all mankind should followe the example of his great humilitie: mercyfully graunt, that we both followe the example of his patience, and be made partakers of his resur-rection, through the same Jesus Christe our Lorde.

The Epistle.

LEt the same mynde be in you, Philip. ii.
that was also in Christe Jesu, which when he was in ỹ shape of God, thought it no robbery to be equall with God: Neuertheles he made hym selfe of no re-putation, taking on hym the shape of a seruaunt, and became like vnto men, and was founde in his apparell as a man. He humbled him selfe, & became obedient to the death, euen the death of the crosse. Wherfore god hath also exalted him on high, & geuen him a name which is aboue all names, that in the name of Jesus euery knee shoulde bowe, both of thinges in heauen, and thynges in earth, and thynges vnder the earth, and that all tongues shoulde confesse that Jesus Christ is the Lorde, vnto the prayse of God the father.

The

The Gospell.

Mat. xxvi.

AND it came to passe, when Jesus had finished all these sayinges, he sayde vnto his disciples, Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the cheefe Priestes and the Scribes and the elders of the people, vnto the palace of the high Priest (whiche was called Caiaphas) and held a counsel that they might take Jesus by subtiltie, and kill hym. But they sayd, Not on the holye day, lest there be an vproze among the people. When Jesus was in Bethanie in the house of Simon the leper, there came vnto hym a woman hauyng an Alabaster boxe of pretious oyntment, and powred it on his head as he sate at the boarde. But when his disciples sawe it, they had indignation, saying, Whereto serueth this waste? This oyntment myght haue ben well solde, & geuen to the poore. When Jesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vppon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she dyd it to bury me. Verely I say vnto you, Whereloeuer this Gospel shalbe preached in all the worlde, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (whiche was called Judas Iscariot) went vnto the chiefe Priestes, and sayde vnto them, What wyll ye geue me, and I wyll deliuer hym vnto you? And they appoynted vnto hym thirtie

peeces

peeces of syluer. And from that tyme forth he sought opportunitie to betray hym. The fyrst day of sweete bread, the disciples came to Jesus, saying to hym, where wilt thou that we prepare for thee to eate the Passeouer? And he sayde, Go into the citie to such a man, and say vnto hym, The maister sayth, My tyme is at hande, I wyll kepe my Easter by thee with my disciples. And the disciples dyd as Jesus hadde appoynted them, and they made redye the Passouer. When the euen was come, he sate downe with the twelue: and as they dyd eate, he sayde, Verily I say vnto you, that one of you shall betray me. And they were exceedyng sorowfull, and began euery one of them to saye vnto hym, Lord, is it I? He answered and sayd, He that dyppeth his hande with me in the dyshe, the same shall betray me. The sonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the sonne of man is betrayed, it hadde ben good for that man yf he had not ben borne. Then Judas, which betrayed hym, answered and sayde, Master, is it I? He sayd vnto hym, Thou hast sayd. And when they were eating, Jesus toke bread, and when he had geuen thankes, he brake it, and gaue it to the Disciples, and sayde, Take, eate, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drynke ye all of this, for this is my blood (which is of the newe Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I wyll not drynke henceforth of this fruite of the vine tree, vntyll that day when I shall drynke it newe with you in my fathers kingdome. And when they had sayde grace, they went [illegible] to mount Oliuete. Then sayde Jesus vnto them,

All ye shalbe offended because of me this nyght. For it is written, I wyll smyte the Shepheard, and the sheepe of the flocke shalbe scattered abroade: but after I am rysen agayne, I wyll go before you into Galilee. Peter answered and sayde vnto hym, Though all men be offended because of thee, yet wyll not I be offended. Jesus sayde vnto hym, Verely I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denye me thryse. Peter sayd vnto him, Yea though I should die with thee, yet wyll I not denye thee: lykewyse also sayde all the disciples. Then came Jesus with them vnto a farme place (which is called Gethsemane) and sayd vnto the disciples, Sit ye here whyle I go and pray yonder. And he toke with him Peter, and the two sonnes of Zebedee, and began to waxe sorowfull and heauye. Then sayde Jesus vnto them, My soule is heauy euen vnto the death. Tarye ye here and watch with me. And he went a lytle farther, and fell flatte on his face, and prayed, saying, O my father, yf it be possible, let this cuppe passe from me: neuertheless, not as I wyll, but as thou wylt. And he came vnto his disciples, and founde them a sleepe, and sayde vnto Peter, What, could ye not watche with me one houre? watche and pray, that ye enter not into temptation. The spirite is wyllyng, but the flesh is weake. He went away once agayne and prayed, saying, O my father, yf this cup may not passe away from me, except I drynke of it, thy wyll be fulfylled. And he came and founde them a sleepe agayne, for their eyes were heauy. And he lefte them, and went agayne and prayed the thyrde tyme, saying the same wordes. Then commeth he to his disciples, and sayde vnto them,

them, Sleepe on nowe and take your rest. Beholde the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be goyng, beholde he is at hande that doth betray me. Whyle he yet spake, loe Judas one of the number of the twelue came, and with hym a great multitude with swordes and staues, sent from the cheefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying, Whosoeuer I kysse, the same is he, holde hym faste. And foorthwith he came to Jesus, and sayde, Hayle Maister, and kyssed hym. And Jesus sayde vnto hym, Frende, wherfore art thou come? Then came they and layde handes on Jesus, and tooke hym. And beholde, one of them which were with Jesus, stretched out his hande and drewe his sworde, and stroke a seruaunt of the hye Priestes, and smote of his eare. Then sayde Jesus vnto hym, Put vp thy sworde into the sheathe, for all they that take the sworde, shall perysshe with the sworde. Thynkest thou that I can not nowe pray to my father, and he shall geue me euen nowe more then twelue legions of angelles? But howe then shall the Scriptures be fulfylled? For thus must it be. In the same houre sayde Jesus to the multitude, Ye be come out as it were to a theefe with swordes and staues for to take me. I sate daylye with you teaching in the temple, and ye tooke me not. But all this is done that the Scriptures of the prophetes myght be fulfylled. Then all the Disciples forsoke hym, and fled. And they toke Jesus, and led hym to Caiaphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hye Priestes palace, and

went in, and sate with the seruauntes to see the ende. The cheefe Priestes, and Elders, and al the counsayle, sought false wytnesse agaynst Jesus (for to put hym to death) but founde none, yea, when many false witnesses came, yet founde they none. At the laste came two false witnesses, and sayde, This felowe sayde, I am able to destroy the temple of God, and to buylde it agayne in three dayes. And the cheefe Priest arose and sayde vnto hym, Aunswerest thou nothyng? why do these beare witnes agaynst thee? But Jesus held his peace. And the cheefe Priest aunswered and sayde vnto hym, I charge thee by the lyuyng GOD, that thou tell vs whether thou be Christe the sonne of God? Jesus sayd vnto him, Thou hast sayd. Neuertheless I say vnto you, hereafter shall ye see the sonne of man sytting on the ryght hande of power, and comming in the cloudes of the skye. Then the hye priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more wytnesses? Beholde, nowe ye haue heard his blasphemie, what thinke ye? They aunswered and sayd, He is worthy to dye. Then dyd they spitte in his face, and buffeted hym with fistes, And other smote hym on the face with the paulme of theyr handes, saying, Tell vs thou Christ, who is he that smote thee? Peter sate without in the Court, and a damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayst. When he was gone out into the porche, another wenche sawe hym, and sayde vnto them that were there, This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, saying, I do not knowe the man. After a

whyle

whyle came vnto hym they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the worde of Jesu, which said vnto hym, Before the Cocke crowe, thou shalt denye me thrise, and he went out and wept bytterlye. When the morning was come, all the cheefe Priestes and Elders of the people helde a counsell agaynst Jesus, to put hym to death, and brought hym bounde, and delyuered hym vnto Pontius Pilate the deputie. Then Judas (which had betrayed him) seeyng that he was condemned, repented hym self, and brought againe the xxx. plates of syluer to the cheefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, what is that to vs: See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged hym selfe. And the cheefe priestes tooke the syluer plates, and sayde, It is not lawfull for to put them into the treasure, because it is the pryce of blood. And they tooke counsayle, and bought with them a potters feelde to burye straungers in. Wherefore the ferlde is called Acheldema, that is, The feelde of blood, vntyll this day. Then was fulfylled that whiche was spoken by Jeremie the Prophete, saying, And they tolde xxx. syluer plates, the pryce of hym that was valued, whom they bought of the children of Israel, and gaue them for the potters feelde, as the Lorde appoynted me. Jesus stoode before the deputie, and the deputie asked hym, saying, Art thou the kyng of the Jewes? Jesus sayde vnto hym, Thou sayest. And when he was

common

Sunday next before Easter.

downe from the crosse, and we wyll beleue hym. He
trusted in God, let hym delyuer hym nowe yf he
wyl haue hym. For he sayd, I am the sonne of God.
The theeues also which were crucified with hym,
cast the same in his teeth. From the sixth houre
was there darkenesse ouer all the lande, vntyll the
ninth houre. And about the ninth houre, Iesus
cryed with a loude voyce, sayeng, Eli, Eli, lamasa-
bachthani, that is to say, My God, my god, why hast
thou forsaken me? Some of them that stoode there,
when they heard that, sayde, This man calleth for
Elias. And straightway one of them ran, and
tooke a spunge, and when he had filled it full of vine-
ger, he put it on a reede, and gaue hym to drynke.
Other sayde, Let be, let vs se whether Elias will
come and delyuer hym. Iesus when he had cryed
agayne with a loude voyce, yeelded vp the ghost. And
beholde, the vayle of the temple was rent in two
partes, from the toppe to the bottome, and the
earth dyd quake, and the stones clefte asunder,
did open, and many bodyes of
arose and
rection, and
vnto many,
were with hym
quake, and
feared greatly,
of God.
hym a
he,
the
and

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (whiche is so costly cloth) and commeth in so mightily with al his strength? I am he that teacheth ryghteousnes, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemies in my wrath, and set my feete vpon them in myne indignation: and they⁊ blood shall bespryng my clothes, and so wyll I stayne all my rayment. For the day of vengeaunce is assigned of my hert, and the yere when my people shalbe delyuered is come. I looked about me, and there was no man to the we me any helpe. I marueyled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and throw the earth wyll I lay they⁊ strength. I wyll remembre the goodnes of the Lord, yea and the prayse of the Lord for all that he hath geuen vs, for the great goodnes that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louyng kyndnesse. For they are his people no doubt are my people, and no disceyuable children, and so he was they⁊ sauiour. In all their affliccions, he was also troubled with them, and the angel that went forth from his presence helpe⁊ed them. Of very loue and kyndnesse that he had

Esai. lxiii.

had vnto them, he redemed them. He hath borne
them and caryed them all
began. But after they
he red his holy myght
fought against them
Israel the olde
ings, where is he
ter of the sea, with
is he that hath
He led them by the
glorious arme, diuidyng
whereby he gate
He led them
playne, that they
beast goeth
God
thy people, to make
all
the
Howbeit
to
and
Abraham, and
for
remaynes
inheritage. Thy
sanctuary in
hast
the beginnyng, when
they haue not



was in Bethanie in the house of Simon the leper:
euen as he sate at meate, there came a woman hauing an Alabaster box of ointment called Spike-
nard that was pure & costly, and she brake the box, and
powred it vpon his head. And there were some
that were not content within themselues, and said,
What needed this waste of ointment? for it might
haue ben sold for more then three hundred pence, &
haue ben geuen vnto the poore: and they grudged
against her. And Iesus sayde, Let her alone, why
trouble ye her? She hath done a good worke on me:
for ye haue poore with you alwayes, and whensoe-
uer ye will ye may do them good: but me haue ye not
alwayes. She hath done that she coulde, she came
aforehand to annoynt my body to the burying. Ue-
rily I say vnto you, wheresoeuer this Gospell shalbe
preached throughout the whole worlde, this also that
she hath done, shalbe reherced for a remembraunce of
her. And Iudas Iscariot one of the twelue, went
away vnto the hye Priestes, to betraye hym vnto
them. Who when they heard it, they were glad, and
promysed to geue hym money. And he
sought how he might conueniently betray him.
And the first day of vnleuened bread (when they offered
the Passeouer) his disciples sayde vnto hym, Where
wilt

wylt thou that we go and prepare that thou mayest
Mark. xiiii. eate the Passouer? And he sent forth two of his
disciples, and sayde vnto them, Go ye vnto the
citie, and there shall meete you a man bearyng a
pytcher of water, folowe hym. And whyther soeuer
he goeth in, say ye vnto the good man of the house,
The master sayth, where is the ghest chaumber,
where I shall eate the Passouer with my disciples?
And he will shewe you a great parlour paued & prepa-
red, there make redy for vs. And his disciples went
forth, and came into the citie, and founde as he had
sayde vnto them, and they made redy the Passouer.
And when it was nowe euentide, he came with the
twelue. And as they sate at boarde and dyd eate, Je-
sus sayde, Verely I say vnto you, one of you (that
eateth with me) shall betray me. And they began
to be sory, and to say to him one by one, Is it I? and
another sayde, Is it I? He answered and sayde
vnto them, It is one of the twelue, euen he that
dyppeth with me in the platter. The sonne of man
truely goeth as it is written of hym, but woe vnto
that man by whom the sonne of man is betrayed:
good were it for that man yf he hadde neuer ben
borne. And as they dyd eate, Jesus toke bread, and
when he had geuen thankes, he brake it, and gaue
to them, and sayd, Take, eate, this is my body. And
he toke the cup, and when he had geuen thankes,
he toke it to them, and they all dranke of it. And he
sayde vnto them, This is my blood of the newe Te-
stament, which is shed for many. Verely I say vn-
to you, I wyll drynke no more of the fruite of the
vine, vntyll that day that I drynke it newe in the
kyngdome of God. And when they had sayd grace,
they went out to the mount Oliuete. And Jesus

sayth

sayeth vnto them, All ye shalbe offended because of me this nyght. For it is wrytten, I wyll smyte the shephearde, and the sheepe shalbe scattered: but after that I am rysen agayne, I wyll go into Galilee before you. Peter sayde vnto hym, And though all men be offended, yet wyll not I. And Jesus sayeth vnto hym, Verely I say vnto thee, that this day, euen in this nyght, before the Cocke crowe twyse, thou shalt denie me three tymes. But he spake more vehemently, No, yf I shoulde dye with thee, I wyll not denye thee. Lykewise also sayd they all. And they came into a place whiche was named Gethsemane, and he said to his Disciples, Sit ye here whyle I go aside and pray. And he taketh with hym Peter, and James, and John, and began to wax abashed, and to be in an agonie, and sayde vnto them, My soule is heauie euen vnto the death, tarye ye here and watche. And he went forth a lytle, and fell downe flat on the grounde and prayed, that yf it were possible the houre might passe from hym. And he sayd, Abba, Father, all thynges are possible vnto thee, take away this cup from me: neuertheless, not as I wyll, but that thou wylt be done. And he came and founde them sleepyng, and sayth to Peter, Simon, sleepest thou? Couldest not thou watche one houre? watche ye and pray, lest ye enter into temptation. The spirite truely is redye, but the flesshe is weake. And agayne he went aside and prayed, and spake the same wordes. And he returned, and founde them asleepe agayne, for their eyes were heauy, neyther wyst they what to answere hym. And he came the thyrde tyme, and sayde vnto them, Sleepe henceforth and take your ease, it is enough, the houre is come, beholde the sonne of

man

man is betrayed into the handes of sinners. Ryse vp, let vs go, loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, commeth Iudas (whiche was one of the twelue) and with hym a great number of people with swordes and staues from the hye Priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, saying, Whosoeuer I do kysse, the same is he, take and leade hym away warely. And assoone as he was come, he goeth strayght way to hym, and sayeth vnto hym, Maister, maister, and kyssed hym, and they layde theyr handes on hym, and toke him. And one of them that stoode by, drewe out a sworde, and smote a seruaunt of the hye Priestes, and cut of his eare. And Iesus answered and sayde vnto them. Ye be come out as vnto a theefe with swordes and staues for to take me, I was dayly with you in the temple teachyng, and ye toke me not: but these thinges come to passe, that the Scripture should be fulfylled. And they all forsoke hym, and ran away. And there folowed hym a certaine young man clothed in linnen vpō the bare, and the young men caught hym, and he left his linnen garment, and fled from them naked. And they ledde Iesus away to the hye priest of all, and with hym came all the hye priestes, and the Elders, and the Scribes. And Peter folowed hym a great way of (euen tyll he was come into the palace of the hye priest) & he sate with the seruauntes, and warmed hym selfe at the fyre. And the hye priestes and all the counsayle sought for witnesse agayne Iesus to put hym to death, and founde none. For many bare false wytnesse agaynst hym, but theyr wytnesses agreed not together. And there arose certayne, and

brought

brought false wytnesse agaynst hym, saying, We heard him say, I wyll destroy this temple that is made with handes, and within three dayes I wyll build another made without handes: But yet their wytnesses agreed not together. And the hye preste stoode vp among them, & asked Jesus, saying, Answerest thou nothing? Howe is it that these beare wytnesse agaynst thee? But he held his peace, and answered nothyng. Agayne the hye preste asked him and sayd vnto him, Art thou Christe the sonne of the blessed? And Jesus sayde, I am. And ye shall see the sonne of man sytting on the ryght hande of power, & comming in the cloudes of heauen. Then the hye preste rent his clothes, and sayde, What neede we any further of witnesses? Ye haue heard blasphemie, what thinke ye? And they all condemned hym to be worthye of death. And some began to spit at him, and to couer his face, and to beate hym with fystes, and to saye vnto hym, Areade. And the seruauntes buffetted hym on the face. And as Peter was beneathe in the Palace, there came one of the wenches of the hye Priest, and when she sawe Peter warmyng hym selfe, she looked on hym, and sayde, Wast not thou also with Jesus of Nazareth? And he denied, saying, I knowe him not, neyther wote I what thou sayest. And he went out into the porch, and the Cocke crewe, and a damosell (when she sawe hym) began agayne to say to them that stoode by, This is one of them. And he denyed it agayne. And anone after, they that stoode by, said agayne vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth therto. But he began to curse and to sweare, saying, I knowe not this man of whom ye speake. And a-

gayne

gayne the Cocke crewe, and Peter remembred the worde that Jesus had sayde vnto hym, Before the Cocke crowe twise, thou shalt denie me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

Esai.l.

THe Lorde GOD hath opened mine eare, therefore can I not say naye, neyther withdrawe my selfe. But I offer my backe vnto the smiters, & my cheekes vnto the nippers. I turne not my face from shame and spytting, and the Lorde God shall helpe me, therfore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who wyll then go to lawe with me? Let vs stande one agaynst another. If there be any that wil reason with me, let him come here forth to me. Beholde the Lord God standeth by me, what is he then that can condemne me? Loe, they shalbe lyke as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lorde among you, let hym heare the voyce of his seruaunt. Who so walketh in darknesse, and no lyght shyneth vppon him, let hym put his trust in the name of the Lorde, and holde hym vp by his God. But take heede, ye all kyndle a fyre of the wrath of God, and styre vp the coales. Walke on in the glistering of your owne fyre, and in the coales that ye haue kyndeled. This commeth vnto you from my hande, namely, that ye shal sleepe in sorowe.

The



Mark. xv.

him) for to be crucified. And the souldiers ledde

is yᵗ one interprete it, my God, my God, why hast
thou forsaken me? And some of them that stode by,
when they heard that, sayde, Behold he calleth for
Elias. And one ranne, and filled a spunge full of
vinegar, and put it on a reede, & gaue him to drinke,

Hebre.ix.

Luke.xxiii.

E

Wednesday before Easter.

¶ The Epistle.

Hebre. ix.



but is entred into very heauen, for to appeare now in the syght of God for vs, not to offer hym selfe often, as the hye Priest entreth into the holye place euery yere with straunge blood, for then must he haue often suffered sence the worlde began. But nowe in the ende of the worlde hath he appeared once, to put sinne to flight by the offeryng vp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and then commeth the iudgement: Euen so Christe was once offered to take away the sinnes of manye, and vnto them that loke for hym, shall he appeare agayne without sinne, vnto saluation.

¶ The Gospell.

THe feast of sweete breade drue nye, which is called Easter, and Luke.xxii.
the hye Priestes and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose sirname was Iscariot, (whiche was of the number of the twelue) and he went his way and communed with the hie priestes and officers, howe he myght betraye him vnto them. And they were glad, and promised to geue him money. And he consented, & sought opportunitie to betray hym vnto them when the people were away. Then came the day of sweete bread, when of necessitie the Passouer must be offered. And he sent Peter and John, saying, Go and prepare vs the Passouer that we may eate. They said vnto him, where wylt thou that we prepare? And he sayd vnto them, Behold, when ye enter into the citie, there shal

a man meete you, bearyng a pitcher of water, him folowe into the same house that he entreth in, and ye shall say vnto the good man of the house, The maister saith vnto thee, Where is the ghest chamber where I shall eate the Passouer with my disciples? And he shall shewe you a great parlour paued, there make redye. And they went, and founde as he had sayde vnto them, and they made redy the Passouer. And when the houre was come, he sate downe, and the twelue apostles with him. And he sayde vnto them, I haue inwardly desyred to eate this Passouer with you before that I suffer. For I say vnto you, henceforth wyll I not eate of it any more, vntill it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes, and said, Take this, and diuide it among you: For I say vnto you, I wyll not dryncke of the fruite of this vine, vntil the kingdome of God come. And he toke bread, and when he had geuen thankes, he brake it, & gaue vnto them, saying, This is my body whiche is geuen for you, this do in the remembraunce of me. Lyke wyse also when he had supped, he toke the cuppe, saying, This cuppe is the newe Testament in my blood, whiche is shedde for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appoynted: but wo vnto that man by whom he is betrayed. And they began to enquire among them selues, whiche of them it was that shoulde do it. And there was a strife among them, whiche of them shoulde seeme to be the greatest. And he sayde vnto them, The kynges of nations raigne ouer them, and they that haue auctoritie vpō them are called gratious: but ye shall not so be. But he that is greatest among

you, shalbe as the younger, & he that is cheefe, shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they whiche haue bidden with me in my temptations, and I appoynt vnto you a kyngdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kyngdome, and sit on seates iudging the .xii. Tribes of Israel. And the Lorde saide, Simon, Simon, beholde Satan hath desyred to sift you as it were wheate: but I haue prayed for thee, that thy fayth fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym, Lord, I am redye to go with thee vnto prysone, and to death. And he sayde, I tell thee Peter, the Cocke shall not crowe this day, tyll thou haue denyed thryse that thou knowest me. And he sayde vnto them, when I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they saide, No. Then sayde he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyse his scrip. And he that hath no swoorde, let hym sell his coate and bye one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was he reputed. For those thynges whithe are written of me, haue an ende. And they sayde, Lorde, beholde here are two swoordes. And he sayde vnto them, It is enough. And he came out, and went (as he was wont) to mount Oliuete, and the disciples folowed hym. And when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And he gat hym selfe from them about a stones cast, and kneeled downe

and prayed, saying, Father, yf thou wylt, remoue this cup from me. Neuertheleſſe, not my wyll, but thyne be fulfilled. And there appeared an angell vnto hym from heauen, comforting hym. And he was in an agonye, and prayed the longer, and his ſweat was lyke droppes of blood, trickling downe to the grounde. And when he aroſe from prayer, and was come to his diſciples, he founde them ſleepyng for heauynes, and he ſaide vnto them, Why ſleepe ye? Ryſe and pray, leſt ye fall into temptation. Whyle he yet ſpake, beholde there came a company, and he that was called Judas, one of the twelue, went before them, and preaſſed nye to Jeſus to kyſſe hym. But Jeſus ſayde vnto hym, Judas, betrayeſt thou the ſonne of man with a kyſſe? When they whiche were about hym ſawe what woulde folowe, they ſayde vnto hym, Lorde, ſhall we ſmyte with the ſworde? And one of them ſmote a ſeruaunt of the hye prieſtes, and ſtroke of his ryght eare. Jeſus aunſwered and ſayde, Suffer ye thus farre forth. And when he touched his eare, he healed hym. Then Jeſus ſaide vnto the hye prieſtes and rulers of the Temple, and the elders whiche were come to hym, Ye be come out as vnto a theefe, with ſwordes and ſtaues. When I was dayly with you in the Temple, ye ſtretched forth no handes agaynſt me: but this is euen your verye houre, and the power of darkneſſe. Then toke they him, and led hym, and brought hym to the hye Prieſtes houſe: but Peter folowed a farre of. And when they had kyndled a fyre in the middes of the Palace, and were ſet downe together, Peter alſo ſate downe among them. But when one of the wenches behelde hym, as he ſate by the fyre (and loked vpon hym) ſhe ſayde,

This

This same felow was also with him. And he denied, saying, Woman I knowe hym not. And after a litle whyle another sawe hym, and sayde, Thou art also of them. And Peter sayde, Man I am not. And about the space of an houre after another affyrmed, saying, Verely this felowe was with hym also, for he is of Galilee. And Peter saide, Man I wote not what thou sayest. And immediatlye whyle he yet spake, the Cocke crewe. And the Lorde turned backe and loked vppon Peter. And Peter remembred the worde of the Lorde, howe he had sayde vnto hym, Before the Cocke crowe, thou shalt denye me thryse: and Peter went out and wept bitterly. And the men that toke Jesus mocked hym, and smote him, and when they had blyndfolded hym, they stroke hym on the face, and asked hym, saying, Arede who is he that smote thee? And many other thynges dispitefullye sayde they agaynst hym. And assoone as it was day, the Elders of the people, and the hye Priestes and Scribes came together, and ledde hym into their counsell, saying, Art thou very Christe? tell vs. And he sayde vnto them, If I tell you, ye wyll not beleue me, and yf I aske you, you wyll not answere, nor let me go: Hereafter shall the sonne of man sit on the ryght hande of the power of God. Then sayde they all, Art thou then the sonne of God? He sayde, Ye say that I am. And they sayde, what neede we of any further witnes? for we our selues haue heard of his owne mouth.

Thursday

¶ The Epistle.

Cor. xi.

THis I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregation, I heare that there is discention among you, and I partly beleue it. For there must be sectes among you, that they whiche are perfect among you, may be knowen. When ye come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drynke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In this I praise you not. That whiche I deliuered vnto you, I receaued of the Lorde. For the Lorde Iesus, the same nyght in whiche he was betrayed, toke breade, and when he had geuen thankes, he brake it, and sayde, Take ye, and eate, this is my body whiche is broken for you: This do ye in the remembraunce of me. After the same maner also he toke the cuppe when supper was done, saying, This cuppe is the new Testament in my blood: This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drincke of this cup, ye shal shewe the Lordes death tyll he come. Wherefore, whosoeuer shall eate of this bread, and drincke of this cuppe of the Lorde vnworthyly, shalbe gyltie of

the

the bodye and blood of the Lorde. But let a man examine hym selfe, and so let hym eate of the bread, and drynke of the cuppe. For he that eateth and drincketh vnworthyly, eateth & drincketh his owne damnation, because he maketh no difference of the Lordes bodye. For this cause many are weake and sicke among you, and many sleepe. For yf we hadde iudged our selues, we shoulde not haue ben iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherefore my brethren, when ye come together to eate, tarrye one for another. If anye man hunger, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in order when I come.

¶ The Gospell.

THe whole multitude of them arose, and led hym vnto Pilate. Luk. xxiii.
And they began to accuse hym, saying, We founde this felowe peruerting the people, and forbydding to pay tribute to Ceasar, saying that he is Christe a kyng. And Pilate apposed hym, saying, Art thou the king of the Iewes? He answered hym, and sayde, Thou sayest it. Then said Pilate to the hye Priestes and to the people, I fynde no fault in this man. And they were the more fierce, saying, He moueth the people, teachyng throughout all Iurie, and beganne in Galilee, euen to this place. When Pilate hearde mention of Galilee, he asked whether the man were of Galilee. And assoone as he knewe that he belonged vnto Herodes iurisdiction,

diction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Jesus, he was exceedyng glad, for he was desyrous to see hym of a long season, because he had heard many thinges of hym, and he trusted to haue seene some myracles done by hym. Then he questioned with hym manye wordes: but he answered hym nothyng. The hye Priestes and Scribes stoode forth and accused hym strayghtlye: and Herode with his men of warre despised hym. And when he had mocked hym, he arayed hym in whyte clothyng, and sent hym agayne to Pilate. And the same day Pilate and Herode were made freendes together: for before they were at variaunce. And Pilate called together the hye priestes, and the rulers, and the people, and sayde vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde I examine hym before you, and fynde no fault in this man of those thynges whereof ye accuse hym, no nor yet Herode. For I sent you vnto him, and loe nothing worthye of death is done vnto him, I wyll therefore chasten hym, and let him loose. For of necessitie he must haue let one loose to them at that feaste. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, whiche for a certayne insurrection made in the citie, and for a murther, was cast into pryson. Pilate spake agayne vnto them, wyllyng to let Jesus loose. But they cryed, saying, Crucifie hym, crucifie hym. He sayde vnto them the thyrde time, Why what euyll hath he done? I fynde no cause of death in hym: I wyll therefore chasten hym, and let him go. And they cryed with loude voyces, requiryng that he myght be crucified. And the voyces of them and

of

of the hye Priestes persuaded. And Iudas gaue diuerses eares that he should be as their spye, and secretly
look into their doinges, that no insurrection should
arise) goes [illegible] into persons, whom they had deceaued
and he promised to them Iesus to be taken from
where they would, and as they had ordained
caught the Sonne of God, comming out of the
garden of Gethsemani, where he had been
praying [illegible] after Iesus had
great company [illegible]
[illegible]
[illegible]
[

was

was hewen in stone, wherein never man before
hadde ben layde. And that day was the preparing
of the Sabbath, and the Sabbath drewe on. The
women that folowed after, Ioseph had come with

Christe hoc fecit, who suffered and ranquished &c.

The Epistle.

Hebre.x.



the Lawe (which hath but a shadowe
of good thinges to come, and not the
very fashion of thinges themselues)
can neuer with those sacrifices whi-
che they offer yere by yere continual-
lye, make the commers thereunto
perfect. For would not then those sacrifices haue ceas-
sed to be offered, because that the officers once
purged should haue had no more conscience of sinnes?
But in those sacrifices is there mention
made of sinnes euery yere. For the blood of Oxen and
Goates can not take away sinnes. Wherefore, when
he commeth into the worlde, he sayeth, Sacrifice and
offering thou wouldest not haue, but a bodye hast
thou prepared me. Burnt offerings also for sinne
thou hast not allowed. Then said I, Lo, I am here.
In the beginning of the booke it is written of me,
that I should do thy will, O God. Aboue, when he
sayeth, Sacrifice and offering, and burnt sacrifices,
and offerings for sinne wouldest thou haue, nei-
ther hast thou allowed them (whiche yet are offered
by the lawe) and sayeth, Lo, I am here to do thy
will, O God. He taketh away the first, to establishe
the latter. By the whiche will we are made holy,
euen by the offering of the bodye of Iesus Christe
once for all. And euery Priest indeede standeth dai-
lye ministring and offering often times one maner of obla-
tion, whiche can neuer take away sinnes. But this
man after he hath offered one sacrifice for sinnes,
is set on the right hande of GOD,
from henceforth tarieth, till his foes be made

his

his footestoole. For with one offeryng hath he made perfaict for euer them that are sanctified. The holye ghost hym selfe also beareth vs recorde, euen when he tolde before, This is the Testament that I will make but of them. After those dayes (sayth the Lord) I will put my lawes in their hearties, and in their myndes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these thynges is, there is no more offerying for sinne. Seeyng therefore brethren, that by the meanes of the blood of Jesu, we haue libertie to enter into the holy place, by the newe and lyuyng waye, which he hath prepared for vs through the vayle (that is to say, by his flesh) and seeyng also that we haue an hye Priest which is ruler ouer the house of God: let vs draw nye with a true heart in a stedfast fayth, sprynckled in our hearties from an euill conscience, and washed in our bodies with pure water, let vs kepe the profession of our hope, without wauerying (for he is faythfull that promysed) and let vs consyder one another, to the intent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more because ye see the daye drawe nye.

The Gospell.

When Jesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a Garden, into the which he then entred with his disciples. Judas which also betrayed hym knewe the place, for Jesus oft tymes resorted

thyther with his disciples. Judas then after he had receaued a bande of men (and ministers of the hye Priestes and Phariseis) came thyther with Lanternes and fyrebrandes, and weapons. And Jesus knowyng all thynges that shoulde come on hym, went foorth, and sayde vnto them, whom seeke ye? They answered hym, Jesus of Nazareth. Jesus sayde vnto them, I am he. Judas also whiche betrayed hym, stoode with them. Assoone then as he had sayde vnto them, I am he, they went backwarde, and fell to the grounde. Then asked he them agayne, whom seeke ye? They sayde, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he. If ye seeke me, therefore let these go theyr way, that the saying myght be fulfylled whiche he spake, Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a swoorde, drewe it, and smote the hye Priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therefore sayth Jesus vnto Peter, Put vp thy swoorde into the sheathe, shall I not drynke of the cuppe whiche my father hath geuen me? Then the company, and the captayne, and the ministers of the Jewes tooke Jesus, and bounde hym, and led hym away to Annas first, for he was father in lawe to Caiaphas, whiche was the hye Priest the same yere. Caiaphas was he that gaue counsayle to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter followed Jesus, and so dyd another disciple: that disciple was knowen to the hye Priest, and went in with Jesus vnto the palace of the hye Priest. But Peter stoode at the doore without. Then went out that other disciple (whiche was knowen

to

to the hye Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kepte the doore vnto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The seruauntes and ministers stoode there, whiche had made a fyre of coales, for it was colde, and they warmed them selues. Peter also stoode among them and warmed hym selfe. The hye priest then asked Jesus of his disciples, and of his doctrine. Jesus answered hym, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple whyther all the Jewes haue resorted, and in secrete haue I sayde nothyng. Why askest thou me? Aske them whiche hearde me, what I sayde vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, saying, Answerest thou the hye priest so? Jesus answered hym, If I haue euyll spoken, beare witnes of the euyll: But yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Caiaphas the hygh priest. Simon Peter stoode and warmed hym selfe. Then sayde they vnto hym, Art not thou also one of his disciples? He denyed it, and sayd, I am not. One of the seruauntes of the hye priestes (his cosin whose eare Peter smote of) sayde vnto hym, Dyd not I see thee in the garden with hym? Peter therefore denyed agayne, and immediatly the Cocke crewe. Then ledde they Jesus from Caiaphas into the hall of iudgement. It was in the morning, and they them selues went not into the iudgement hall, lest they shoulde be defyled, but that they myght eate the passouer. Pilate then went out to them, and sayde,

ciſation bryng you agaynſt this man? They aun-
ſwered and ſayde vnto hym, If he were not an euyll
doer, we woulde not haue deliuered hym vnto thee.
Then ſayde Pilate vnto them, Take ye hym, and
iudge hym after your owne lawe. The Jewes there-
fore ſayd vnto hym, It is not lawfull for vs to put
any man to death, that the wordes of Jeſus myght
be fulfylled whiche he ſpake, ſignifiyng what death
he ſhoulde dye. Then Pilate entred into the iudge-
ment hall agayne, and called Jeſus, and ſayde vn-
to hym, Art thou the kyng of the Jewes? Jeſus
aunſwered, Sayeſt thou that of thy ſelfe, or dyd
other tell it thee of me? Pilate aunſwered, Am I
a Jewe? Thine owne nation and hye Prieſtes haue
delyuered thee vnto me, what haſt thou done? Je-
ſus aunſwered, My kingdome is not of this world,
yf my kyngdome were of this worlde, then woulde
my miniſters ſurely fyght, that I ſhoulde not be
delyuered to the Jewes: but nowe is my kyngdome
not from hence. Pilate therefore ſayde vnto hym,
Art thou a kyng then? Jeſus aunſwered, Thou
ſayeſt that I am a kyng. For this cauſe was I
borne, and for this cauſe came I into the worlde,
that I ſhoulde beare witneſſe vnto the trueth. And
all that are of the trueth, heare my voyce. Pilate
ſayde vnto hym, What thyng is trueth? And when
he had ſayde this, he went out agayne vnto the
Jewes, and ſayth vnto them, I fynde in hym no
cauſe at all. Ye haue a cuſtome that I ſhoulde de-
liuer you one looſe at Eaſter, wil ye that I looſe vn-
to you the kyng of the Jewes? Then cryed they all
agayne, ſaying, Not hym, but Barabbas. The
Iohn. xix. ſame Barabbas was a murtherer. Then Pilate
toke Jeſus therefore and ſcourged hym. And the

ſouldiers

soulders wounde a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto him, and sayde, Hayle kyng of the Jewes, and they smote hym on the face. Pilate went forth agayne, and sayde vnto them, Beholde I bryng hym forth to you, that ye may knowe that I fynde no fault in hym. Then came Jesus forth wearyng a crowne of thorne, and a robe of purple. And he sayth vnto them, Beholde the man. When the hye Priestes and the ministers sawe hym, they cryed, Crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym. The Jewes answered hym, We haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sonne of God. When Pilate heard that saying, he was the more afrayde, and went agayne into the iudgement hall, and sayde vnto Jesus, Whence art thou? But Jesus gaue hym none answere. Then sayde Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue, therefore he that delyuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose hym: but the Jewes cryed, saying, If thou let hym go, thou art not Cesars frende: for whosoeuer maketh hym selfe a kyng, is agaynst Cesar. When Pilate heard that saying, he brought Jesus forth, and sate downe to geue sentence in a place that is called the pauement, but in the Hebrewe tongue Gabbatha. It was the preparyng day of Easter about the fifth houre. And he sayth vnto the

Jewes. Behold your kyng. Then cried they, saying away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your kyng? The high priestes answered, we have no kyng but Cesar. Then delyuered he him to them to be crucified. And they tooke Jesus and ledde him away, and he bare his crosse, and went forth into a place called the place of dead mens sculles, which is called in Ebrue Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it upon the crosse. The writing was, Jesus of Nazareth kyng of the Jewes. This title read many of the Jewes, for the place where Jesus was crucified was nere to the citie, and it was written in Ebrue, Greke, and Latine. Then sayde the high priestes of the Jewes to Pilate, write not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pilate answered, what I have written, that I have written. Then the soudiers, when they had crucified Jesus, tooke his garmentes and made foure partes, to every soudier parte, and also his coate. Now the coate was without seame, woouen from the top throughout. They sayde therefore among themselues, Let us not devide it, but caste lottes for it, who shall have it, that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coate dyd they caste lottes. And the soudiers dyd same thinges indeede. There stoode by the crosse of Jesus his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore sawe his mother, and the disciple whom he loued, standing by,

The Jewes therefore because it was the preparing of the Sabbath, that the bodyes shoulde not remayne vppon the crosse on the Sabbath day, (for that Sabbath day was an hye day) besought Pylate that they; legges might be broken, and that



.iii. Pet.

And Pilate gaue hym licence. He came therfore and toke the body of Jesus: and there came also Nicodemus (whiche at the begynnyng came to Jesus by nyght) and brought of Myrrhe and Aloes myngled together, about an hundred pounde wayght. Then toke they the body of Jesus, and wounde it in lynnen clothes with the odours, as the maner of the Jewes is to burye. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherin was neuer man layde, there layde they Jesus therefore, because of the preparyng of the Sabbath of the Jewes, for the sepulchre was nye at hande.

Easter Euen.

The Epistle.

i.Pet.iii. IT is better (yf the will of God be so) that ye suffer for well doyng, then for euyll doyng: for asmuche as Christe hath once suffred for synnes, the iuste for the vniuste, to bring vs to god, & was killed as pertenning to the flesh, but was quickened in the spirit. In which spirit he also went & preached to the spirites which were in prison, which sometyme had ben disobedient, when the long sufferyng of GOD was once looked for in the dayes of Noe, whyle the Arke was a preparyng, wherein a fewe, that is to say, eyght soules, were saued by the water, lyke as baptisme also nowe saueth vs, not the puttyng away of the fylth of the flesh, but in that a good conscience consenteth to GOD, by the resurrection

of Jesus Christe, whyche is on the ryght hande of God, and is gone into heauen, angels, powers, and myght subdued vnto hym.

The Gospell.



When the euen was come, there came a rych man of Mat. xxvii
Armathea, named Joseph, which also was Jesus disciple: he went vnto Pilate and begged the body of Jesus. Then Pilate commaunded the bodye to be delyuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and layde it in his newe tombe, whiche he had hewen out of a roche, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sytting ouer against the sepulchre. The nexte day that followeth the day of preparyng, the hye Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceauer sayd whyle he was aliue, After three dayes I will ryse agayne. Com- Colos. iii.
maunde therfore that the sepulchre be made sure vntil the third day, lest his disciples come and steale him away, and say vnto the people, he is ryssen from the dead, and the last errour shalbe worse then the fyrst. Pilate sayde vnto them, Ye haue a watche, go your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter.

At Morning prayer, in stede of the Psalme, this
sayde.

CHriste rysyng agayne from the dead, nowe dy-
eth not. Death from henceforth hath no pow-
er upon hym. For in that he dyed, he dyed but
once to put away sinne: but in that he liueth, he
liueth vnto God. And so lykewise, count your selues
dead vnto sinne, but lyuing vnto God, in Christe
Iesus our Lorde.

CHriste is risen agayne the firste fruites of them
that slepe. For sythyng that by man came death,
by man also commeth the resurrection of the
dead. For as by Adam all men do dye, so by Christ all
men shalbe restored to lyfe.

The Collect.

ALmyghty God, which through thy only be-
gotten sonne Iesus Christe, hast ouercome
death, and opened vnto vs the gate of euerla-
sting lyfe: we humbly beseche thee, as by thy
speciall grace preuenting vs, thou doest put in
our myndes good desyres, so by thy continuall helpe,
may bryng the same to good effect, through Iesus
Christe our Lorde, which liueth and reigneth with
thee and the holy ghost, one God, world without ende.
Amen.

Colos. iii.

IF ye then be risen with Christe, seke those
thinges which are aboue, where Christe sitteth
on the right hande of God. Set your affection
on thinges aboue, and not on thinges on the earth.
For ye are dead, and your lyfe is hyd with Christe
in God. Whensoeuer Christ (which is our lyfe) shall
shewe

shewe hym selfe, then shall ye also appeare with hym in glory. Mortifie therefore your earthly membres, fornication, vnclenes, vnnaturall lust, euyll concupiscence, and coueteousnes, which is worshipping of idolles, for which thynges sake the wrath of God vseth to come on the chyldren of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

The Gospell.

THe first day of the Sabbathes came Marie Magdalene early

Iohn.xx.

The Collect.

ALmyghtie GOD, which throughe thy only begotten sonne Jesus Christe hast ouercommed death, and opened vnto vs the gate of euerlastyng lyfe: we humbly beseche thee, that as by thy speciall grace preuentyng vs thou doest put in our myndes good desyres: so by thy continuall helpe, we may bryng the same to good effect, throughe Jesus Christ our Lorde, who lyueth and raigneth. &c.

.xx.nol

The Epistle.

Actes.x.

PEter opened his mouth, & sayd, Of a trueth I perceaue that there is no respect of persons with God, but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preachyng that God sent vnto the children of Israel, preachyng peace be Jesus Christ which is Lord ouer al thynges, whiche preachyng was published throughout all Jurie (and began in Galilee, after the Baptisme whiche Johu preached) howe God annoynted Jesus of Nazareth with the holy ghost, and with power: whiche Jesus went about doyng good, and healyng all that were oppressed of the deuyll, for GOD was with hym. And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Hierusalem, whom they slewe, and hanged on tree: Hym GOD rayled vp the thyrde day, and shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of GOD) euen vnto vs, which did eate and drynke with hym after he arose from death. And he commaunded

maunded vs to preache vnto the people, and to testifie that it is he whiche was ordayned of God to be the iudge of the quicke and the dead. To him geue all the Prophetes witnesse, that through his name whosoeuer beleueth in him, shall receaue remission of sinnes.

The Gospell.

Beholde two of the disciples went the same day to a towne called Emaus, Luk. xxiiii.
whiche was from Hierusalē about fourtie furlonges, and they talked together of al the thinges that had happened. And it chaunced whyle they communed together and reasoned, Iesus him selfe drewe neare, and went with them, but their eyes were holden that they shoulde not knowe him. And he sayde vnto them, What maner of communications are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) answered & sayde vnto him, Art thou only a straunger in Hierusalem, and hast not knowen these thinges whiche haue chaunced there in these dayes? He sayde vnto them, What thinges? And they sayde vnto him, Of Iesus of Nazareth, whiche was a Prophete, mighty in deede and worde before God and all the people, and howe the hye priestes and our rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had ben he whiche shoulde haue redeemed Israel. And as touchyng all these

thinges,

thynges, to day is euen the thyrd day that they were done, yea and certayne women also of oure company made vs astonied, which came early vnto the sepulchre, and founde not his body: and came, saying that they had seene a vision of angelles, which sayde that he was alyue. And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but him they sawe not. And he sayde vnto them, O fooles and slowe of heart, to beleue all that the prophetes haue spoken. Ought not Christe to haue suffered these thynges, and to enter into his glory? And he began at Moyses and all the prophetes, and interpreted vnto them in all scriptures which were written of him. And they drewe nye vnto the towne whiche they went vnto. And he made as though he would haue gone further, and they constrayned him, saying, Abyde with vs, for it draweth towardes nyght, and the day is farre passed. And he went in to tarye with them. And it came to passe as he sate at meate with them, he toke bread, and blessed it, and brake, and gaue to them, and their eyes were opened, and they knewe him, and he vanished out of their sight. And they sayde betweene themselues, Did not our hearties burne within vs, while he talked with vs by the way, and opened to vs the scriptures? And they rose vp the same houre, and returned to Hierusalem, and founde the eleuen gathered together, and them that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thynges were done in the way, and how they knewe him in breakyng of bread.

Tuesday

Tuesday in Easter weeke.

The Collect.

Almyghtie father, which hast geuen thy onlye sonne to dye for our sinnes, and to ryse againe for our iustification: Graunt vs so to put away the leauen of malice and wyckednesse, that we may alway serue thee in pureness of liuyng and trueth, through Iesus Christ our Lorde.

The Epistle.

Men & brethren, children of the generation of Abraham, & whosoeuer among you feareth God, to you is the worde of saluation sent. For they that inhabited Hierusalem, and their rulers because they knewe him not, nor yet the voyces of the prophetes, which are read euerye Sabbath day, they haue fulfilled them in condemning him: And when they founde no cause of death in him, yet desyred they Pilate to kyll him. And when they hadde fulfylled all that were written of him, they toke him downe from the tree, and layde him in a sepulchre. But God raysed him from the dead the thirde day, and he was seene many dayes of them which came with him from Galilee to Hierusalem, whyche are witnesses vnto the people. And we declare vnto you glad tydyngs, how that the promyse which was made vnto the fathers, God hath fulfylled the same vnto their children, in that he hath raysed vp Iesus, as it is also written in the seconde Psalme. Thou art my sonne, this day haue I begotten thee.

Actes, xiii

The holy promyses made to Dauid, wyll I geue
faythfully vnto you, wherefore he saythalso in ano-
ther place; Thou shalt not se thy moste holye one to se
corruption. For Dauid (after that he had in his time
fulfylled the wyll of God) fell on sleepe, and was laid
vnto his fathers, & sawe corruption: but he whom
God rayled again, sawe no corruption. Be it knowen
wen vnto you therefore (ye men and brethren) that
through this man is preached vnto you forgeuenes
of sinnes, and that by hym all that beleue are iusti-
fied from all thynges, from whiche ye could not be
iustified by the lawe of Moyses. Beware therefore
lest that fall on you whiche is spoken of in the Pro-
phetes; Beholde ye despisers, & wonder, & perysshe
ye: for I do a worke in your dayes, whiche ye shall
not beleue though a man declare it vnto you.

Act. xiii.

The Gospell written of

Luk. xxiiii.

Ihesus stoode in the myddest of his
disciples, and sayde vnto them,
peace be vnto you. It is I,
feare not. But they were abas-
shed and afrayde, and supposed
that they had seene a spirite. And
he sayde vnto them, why are ye
troubled, & why do thoughtes
ryse in your hertes? Beholde my handes and my
fete, that it is euen I myselfe. Handle me & se, for a
spirite hath no fleshe & bones, as ye se me haue. And
when he had thus spoken, he shewed them his hand-
des and his fete. And while they yet beleued not
for ioy, and wondred, he sayde vnto them, Haue ye
here any meate? And they offered hym a peece of a
broyled fysshe and an hony combe. And he tooke it,
and did eate before them, and sayde vnto them,

These

These are the wordes whiche I spake vnto you, whyle I was yet with you, that all muste needes be fulfilled whiche were written of me in the lawe of Moyses, and in the prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the scriptures, and sayde vnto them, Thus it is written, and thus it behoued Christe to suffer, and to ryse agayne from death the thirde day, and that repentaunce & remission of sinnes shoulde be preached in his name among all nations, and muste begyn at Hierusalem. And ye are witnesses of these thinges.

¶ The first Sunday after Easter.

¶ The Collect.

Almightie God, &c. As at the Communion on Easter day.

The Epistle.

ALl that is borne of God, ouercommeth the worlde. And this is the victorye that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but he that beleeueth that Jesus is the sonne of God. This Jesus Christe is he that came by water and blood, not by water onlye, but by water and blood. And it is the spirite that beareth witnes, because the spirite is trueth. For there are three which beare recorde in heauen: the father, the worde, and the holy ghost, and these three are one. And there are three which beare recorde in earth: the spirite, & water, and blood, and these three are one. If we receaue the witnesse of men, the witnesse of God

i. Iohn. v.

is greater. For this is the witnes of god that is greater, which is testified of his sonne, He that beleueth on the sonne of God, hath the witnesse in him selfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of his sonne. And this is the record, how that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe, and he that hath not the sonne of God, hath not lyfe.

The Gospell.

John.xx. THe same day at nyght, whiche was the first day of the Sabbathes, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus & stoode in the middes, and saide vnto them, Peace be vnto you. And when he had so sayde, he shewed vnto them his handes & his side. Then were the disciples glad whē they sawe the Lorde. Then saide Jesus to them againe, Peace be vnto you. As my father sent me, euen so send I you also. And when he had said these wordes, he breathed on them, and saide vnto them, Receaue ye the holy ghost. Whosoeuers sinnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned.

The seconde Sunday after Easter.

¶ The Collect.

ALmightie God, whiche hast geuen thyne onlye sonne to be vnto vs both a sacrifice for sinne, & also an ensample of godly life: Geue vs grace that we may alwayes most thankfully receaue that his

inestimable benefite, and also daylye endeuour our
selues to folowe the blessed steps of his most holy life.

The Epistle.

THis is thanke worthy, if a man for i.Pet.ii.
conscience toward god endure grefe,
and suffer wrong vnderserued. For
what prayse is it, if when ye be but-
feted for your faultes ye take it pati-
ently? But and if when ye do well, ye
suffer wrong & take it patiently, then is there thanke
with God. For hereunto verely were ye called. For
Christ also suffred for vs, leauing vs an example that
ye should folowe his steps, who did no sinne, nei-
ther was there guyle founde in his mouth: who whe
when he was reuyled, reuiled not again: when he
suffered, he threatned not: but committed his cause
aunce to him that iudgeth righteously: who his
owne selfe bare our sinnes in his bodye on the tree,
that we being deliuered from sinne, should liue vnto
righteousnesse, by whose stripes ye were healed. For
ye were as sheepe going astray, but are now returned
vnto the shepeard and bysshop of your soules.

The Gospell.

CHrist sayde vnto his disciples, I Iohn.x.
am the good shepeard. A good
shepeard geueth his life for his
sheepe. But he that is hired for wages, & he
whych is not ye shepeard (neither
hathe the sheepe are his owne)
seeth the wolfe comming, and
leaueth the sheepe, and flyeth:
and the wolfe catcheth and scatereth the sheepe.
The hyred seruaunt flyeth, because he is an hyred
seruaunt, and careth not for the sheepe.

the good shepheardes, and knowe my sheepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, & they shall heare my voyce, & there shalbe one folde and one shepheard.

The thirde Sunday after Easter.

The Collect.

ALmightie God which shewest to all men that be in error, the lyght of thy truth, to the intent that they may returne into the way of righteousnesse: Graunt vnto all them that be admitted into the felowship of Christes religion, that they may eschewe those thinges that be contrary to their profession, and followe all suche thinges as be agreeable to the same, through our Lorde Jesus Christe.

The Epistle.

i.Pet.ii. DEarely beloued, I beseeche you as strangers and pilgrimes, abstayne from fleshly lustes, which fight agaynst the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backebite you as euyll doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it be vnto the kyng as vnto the chefe heed, either vnto rulers, as vnto them that are sent of him for the punyshement of euil doers, but for the laude of them that do well. For so is the will of God, that with well doyng ye may stop the mouthes of foolishe and ignorant men, as fre, and not as hauing the libertie for a cloke of wickednesse, but euen as the seruauntes of

of

of God. Honour all men, loue brotherly felowshyp, feare God, honour the kyng.

The Gospell.

IEsus sayde to his disciples, After a lohn.xvi. v.
whyle ye shal not see me, and againe after a whyle ye shall see me, for I go to the father. Then saide some of his disciples betweene them selues, what is this that he sayth vnto vs, After a whyle ye shall not see me, and agayne after a whyle ye shall see me, & that I go to the father? They saide therefore, what is this that he sayeth, After a whyle? we can not tel what he sayeth. Iesus perceaued that they would aske him, and sayde vnto them, Ye enquire of this betweene your selues, because I sayd, After a whyle ye shall not see me, and agayne after a whyle ye shall see me. Verily verily I say vnto you, Ye shal weepe and lament, but contrary wise, the worlde shall reioyce, ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: but assoone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioy that a man is borne into the worlde. And ye nowe therefore haue sorowe, but I wyll see you agayne, and your hearte shall reioyce, & your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, whiche doest make the mindes of all faythfull men to be of one wyl: Graunt vnto thy people that they may loue the thyng which thou commaundest, & desyre that which thou doest promise, that among the sundrye and manyfolde chaunges of the worlde, our heartes may surely

lye there be ioye, where as true ioyes are to be found, through Christe our Lorde.

The Epistle.

Iames.i.

EVery good gift, & euery perfect gyft is from aboue, and commeth downe from the father of lightes, with whō is no variablenes, neither shadowe of chaunge. Of his owne wyll begat he vs with the worde of trueth, that we should be the first fruites of his creatures. Wherefore (deare brethren) let euery man be swyft to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before GOD. Wherefore lay apart all filthinesse & superfluitie of malitiousnes, & receaue with meekenesse the worde that is graffed in you, which is able to saue your soules.

¶ The Gospell.

Iohn.xvi.

CHrist sayde vnto his disciples, Now I go my way to him that sent me, & none of you asketh me whither I go: But because I haue said suche thinges vnto you, your hearte are full of sorowe. Neuertheles, I tell you the trueth, it is expedient for you that I go away. For if I go not away, that comforter wyll not come vnto you. But if I depart, I wyll sende hym vnto you. And when he is come, he wyll rebuke the world of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleue not on me. Of righteousnes, because I go to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged alredy. I haue yet many thinges to say vnto you, but ye can not beare them away nowe:

nowe: Howebeit, when he is come (which is the spirite of trueth) he wyl leade you into al trueth. He shal not speake of him selfe, but whatsoeuer he shal heare, that shall he speake, and he wyll shewe you thinges to come. He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you. All thinges that the father hath are myne, therefore said I vnto you, that he shall take of myne, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrde, from whom all good thinges do come, graunt vs thy humble seruauntes, that by thy holy inspiration, we may thynke those thynges that be good, and by thy mercyfull gouernyng may perfourme the same, through our Lorde Iesus Christe.

The Epistle

BE that ye be doers of the worde, and not Iames.i.
hearers only, deceauing your owne selues. For if any man be a hearer of the worde, and doeth not, he is lyke vnto a man beholding his bodyly face in a glasse. For assoone as he hath loked on him selfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so loketh in the perfect law of libertie, and continueth therein (yt he be not a forgetful hearer, but a doer of the worke) the same shalbe happy in his deede. If any man among you seeme to be deuout, & refraineth not his tongue, but deceaueth his owne heart, this mans deuotion is in vayne. Pure deuotion and vndefiled before god the father, is this, To visite the fatherles and widowes in their aduersitie, and to kepe him self vnspotted of the worlde.

The Gospell.

Iohn. xvi.



Verily verily I say vnto you, whatsoeuer ye aske the father in my name, he wyl geue it you. Hytherto haue ye asked nothyng in my name. Aske & ye shall receaue, that your ioye may be full. These thynges haue I spoken vnto you by prouerbes. The tyme wyll come when I shall no more speake vnto you by prouerbes, but I shall shewe you playnely from my father. At that day shal ye aske in my name: and I say not vnto you that I wyll speake vnto my father for you, for the father him selfe loueth you, because ye haue loued me, and haue beleued that I come out from God. I went out from the father, and came into the worlde. Agayne, I leaue the world, and go to the father. His disciples sayde vnto hym, Loe, nowe thou talkest playnely, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and needest not that any man shoulde aske thee any question, therefore beleue we that thou camest from GOD. Jesus aunswered them, Nowe ye do beleue, beholde the houre draweth nye, and is alredy come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shall ye haue tribulation. But be of good cheare, I haue ouercome the worlde.

¶ The

The Collect.

GRaunt we beseche thee almyghtie God, that lyke as we do beleue thy only begotten sonne our Lorde to haue ascended into the heauens, so we may also in heart and minde thyther ascende, and with hym continually dwell.

¶ The Epistle.

THe former treatise (deare Theophilus) we haue spoken of all that Jesus began to do and teache, vntyll the day in whiche he was taken vp, after that he (through the holy ghost) hadde geuen commaundementes vnto the apostles, whom he hadde chosen, to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearyng vnto them fourtie dayes, and speakyng of the kyngdome of God, and gathered them together, & commaunded them that they should not depart from Hierusalem, but to wayte for the promise of the father, whereof (sayth he) ye haue heard of me. For John truely baptised with water, but ye shalbe baptised with the holy ghost, after these fewe dayes. When they therfore were come together, they asked of him, saying, Lord wylt thou at this time restore agayne the kingdome of Israel? And he said vnto them, It is not for you to knowe the tymes or the seasons whiche the father hath put in his owne power: but ye shall receaue power after the holye ghost is come vppon you. And ye shalbe witnesses vnto me, not onlye in Hierusalem, but also in all

Actes.i.

Iurie, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, while they beheld, he was taken vp on hye, and a cloude receaued hym vp out of their sight. And while they loked stedfastly vp towarde heauen as he went, behold, two men stoode by them in white apparell, whiche also sayde, Ye men of Galilee, why stande ye gasyng vp into heauen? This same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seene hym go into heauen.

The Gospell.

Mark.xvi.

IEsus appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeliefe and hardnes of heart, because they beleeued not them whiche had seene that he was risen agayne from the dead, and he sayde vnto them, Go ye into all the worlde, and preache the Gospel to all creatures, he that beleeueth and is baptized, shalbe saued: but he that beleeueth not, shalbe damned. And these tokens shall followe them that beleeue. In my name they shall cast out deuils, they shall speake with newe tongues, they shall take away serpentes, and yf they drincke any deadly thing, it shal not hurt them. They shall lay their handes on the sicke, and they shall recouer. So then when the Lorde had spoken vnto them, he was receaued into heauen, and is on the ryght hande of God. And they went forth, and preached euery where, the Lorde worckyng with them, and confirming the worde with myracles folowyng.

The

¶ The Collect.

O God the kyng of glory, whiche hast exalted thyne onlye sonne Jesus Christe with great triumph vnto thy kyngdome in heauen, we beseche thee leaue vs not comfortelesse, but sende to vs thyne holy ghost to comfort vs, and exalt vs vnto the same place, whyther our sauiour Christe is gone before, who liueth and raigneth. &c.

¶ The Epistle.



The end of all things is at hand, be ye therefore sober, & watche vnto prayer. But aboue all thinges, haue feruent loue among your selues, for loue shall couer the multitude of sinnes. Be ye harborous one to another without grudging. As euery man hath receaued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the habilitie which God ministreth, to the intent that God in all thinges may be glorified through Jesus Christe, to whom be prayse and dominion for euer and euer. Amen. i.Pet.iiii.

¶ The Gospell.



When the comforter is come whom I will sende vnto you from the father (euen the spirite of truth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue been with me from the beginning. Iohn.xv.

These thynges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea the tyme shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And suche thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges I haue tolde you, that when the tyme is come, ye may remember then that I tolde you.

VVhitsunday.

The Collect.

GOD which as vppon this day hast taught the heartes of thy faythfull people, by the sendyng to them the lyght of thy holye spirite: Graunt vs by the same spirite to haue a right iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christe Iesu our sauiour, who lyueth and raigneth with thee in the vnitie of the same spirite, one GOD world without ende.

The Epistle.

Actes.ii.

WHen the fiftie dayes were come to an end, they were all with one accorde together in one place. And sodainly there came a sound from heauē, as it had ben the comming of a mightie wynde, and it filled all the houle where they sate. And there appeared vnto them clouen tongues, like as they had ben of fyre, and it sate vppon eche one of them, and they were all filled with the holy ghost, and began to speake with other tongues, euen as

the

the same spirite gaue them vtterance. There were
dwellyng at Hierusalem Iewes, deuout men, out of
euery nation of them that are vnder heauen. When
this was noysed about, the multitude came toge-
ther and were astonyed, because that euery man
heard them speake with his owne language. They
wondred all and marueyled, saying among them
selues, Beholde, are not all these whiche speake, of
Galilee? And howe heare we euery man his owne
tongue, wherein we were borne? Parthians, and
Medes, and Elamites, and the inhabiters of Me-
sopotamia, and of Iurie, and of Capadocia, of Pon-
tus, and Asia, Phrygia, and Pamphylia, of Egypt,
and of the parties of Libya, which is beside Cyrene,
and strangers of Rome, Iewes, and Proselytes,
Gretes, and Arabians, we haue heard them speake
in our owne tongues the great workes of God.

The Gospell.

IEsus saide vnto his disciples, Iohn. xiiii.
If ye loue me, keepe my com-
maundementes, & I will pray
the father, and he shall geue you
another comforter, that he may
abide with you for euer, euen
the spirite of truth, whom the
worlde can not receaue, because
the worlde seeth him not, neither knoweth him. But
ye know him, for he dwelleth with you, and shalbe
in you. I will not leaue you comfortelesse, but will
come to you. Yet a litle whyle, and the worlde seeth
me no more, but ye see me. For I liue, and ye shall
liue. That day shall ye knowe that I am in my
father, and you in me, and I in you. He that hath
my commaundementes, and kepeth them, he same

is he that loueth me. And he that loueth me, shal be loued of my father, and I wyll loue hym, and wyll shewe myne owne selfe vnto hym. Judas sayth vnto hym (not Judas Iscariot) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered and sayde vnto hym, If a man loue me, he wyll kepe my sayinges, and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayinges. And the worde whiche ye heare is not myne, but the fathers whiche sent me. These thynges haue I spoken vnto you, beyng yet present with you. But the comforter, whiche is the holye ghost, whom my father wyll send in my name, he shal teache you al thinges, and bryng all thynges to your remembraunce, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I geue vnto you: Not as the worlde geueth, geue I vnto you. Let not your hearties be greeued, neither feare, ye haue heard how I said vnto you, I go, and come agayne vnto you. If ye loued me, ye would verely reioyce, because I sayde, I go vnto the father: for the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you: for the prince of this worlde commeth, and hath nought in me. But that the worlde may know that I loue the father: and as the father gaue me commaundement, euen so do I.

¶ Munday

The Collect.

God whiche.&c. (As vpon Whitsunday.)

The Epistle.



THEN Peter opened his mouth, and sayde, Of a trueth I perceaue that there is no respect of persons with God: but in all people, he that feareth hym, and worketh righteousnesse, is accepted with hym. Ye knowe the preachyng that God sent vnto the children of Israel, preachyng peace by Iesus Christe which is Lord ouer all thinges: whiche preachyng was published throughout all Iurie (and began in Galilee after the baptisme which Iohn preached) how God annoynted Iesus of Nazareth with the holy ghost, and with power: which Iesus went about, doing good, & healyng all that were oppressed of the deuill: For GOD was with hym. And we are witnesses of all thinges which he dyd in the land of the Iewes & at Hierusalem, whom they slue and hanged on a tree: Him God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of GOD for the same intent) whiche dyd eate and drinche with hym after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeined of GOD to be the iudge of quicke and dead. To hym geue all the prophetes witnesse, that through his name whosoeuer beleueth in hym, shall receaue remission of sinnes. Whyle Peter yet spake these wordes, the

Actes.x.

the holy ghost fell on all them which heard the preaching. And they of the circumcision which beleued, were astonyed, as manye as came with Peter, because that on the Gentiles also was shed out the gyft of the holye ghost: For they hearde them speake with tongues, and magnifie GOD. Then answered Peter, Can any man forbyd water, that these shoulde not be baptized, which haue receaued the holy ghost as well as we? And he commaunded them to be baptized in the name of the Lorde. Then prayed they hym to tary a fewe dayes.

The Gospell.



SO God loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in hym, shoulde not perisshe, but haue euerlasting life. For God sent not his sonne into the worlde, to condemne the worlde, but that the worlde through hym might be saued. But he that beleueth on hym, is not condemned. But he that beleueth not, is condemned alredye, because he hath not beleued in the name of the onlye begotten sonne of God. And this is the condemnation, that lyght is come into the worlde, and men loued darknesse more then lyght, because their deedes were euil. For euery one that euyll doeth, hateth the lyght, neyther commeth to the lyght, lest his deedes shoulde be reproued. But he that doeth the trueth, commeth to the lyght, that his deedes may be knowen, how that they are wrought in God.

Tuesday

Tuelday in VVhitſon weeke.

The Collect.

God whiche. &c. (As vpon VVhitſunday.)

The Epiſtle.

WHen the apoſtles whiche were at Hie- Actes, vi
ruſalem, hearde ſay that Samaria had receaued the woꝛde of God, they ſent vnto them Peter and John: Whiche when they were come doꝛwne, pꝛayed foꝛ them, that they myght receaue the holye ghoſt. Foꝛ as yet he was come on none of them, but they were baptized onlye in the name of Chꝛiſte Jeſu. Then layde they theyꝛ handes on them, and they receaued the holy ghoſt.

The Goſpell.

VErily, verily I ſay vnto you, he Iohn. x.
that entreth not in by the dooꝛe into the ſheepefolde, but clymeth vp ſome other way, the ſame is a theefe and a murtherer: But he that entreth in by the dooꝛe, is the ſhephearde of the ſheepe: to hym the poꝛter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, & leadeth them out. And when he hath ſent foꝛth his owne ſheepe, he goeth befoꝛe them, and the ſheepe folowe hym, foꝛ they knowe his voyce. A ſtraunger wyll they not folowe, but wyl flee from hym, foꝛ they knowe not the voyce of ſtraungers. This pꝛouerbe ſpake Jeſus vnto them, but they vnderſtoode not what thynges they were whiche he ſpake vnto them. Then ſayde Jeſus vnto them agayne, Verily, verily I ſay vnto you, I am the dooꝛe of the ſheepe. All (euen as many as came befoꝛe me) are theeues and murtherers,

rers, but the sheepe dyd not heare them. I am the doore, by me yf any enter in, he shalbe safe, and shall go in and out, and fynde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they myght haue life, and that they might haue it more aboundauntly.

Trinitie sunday

The Collect.

ALmyghtie and euerlastyng God, whiche hast geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worshyp the vnitie: we beseech thee, that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche lyuest and raignest one God, worlde without ende. Amen.

The Epistle.

Apoc. iiii.

AFter this I looked, and beholde a doore was open in heauen, and the first voyce whiche I hearde, was as it were of a trumpet talking with me, which said, Come vp hyther, and I wyll shewe thee thynges which must be fulfylled hereafter. And immediatlye I was in the spirite. And beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vppon lyke vnto a Jasper stone, and a Sardine stone. And there was a rayne bowe about the seate, in syght lyke vnto an Emerauld. And aboute the seate were .xxiiii. seates, and vpon the seates I sawe .xxiiii. Elders sytting, clothed in whyte rayment,

rayment, and hadde on theyr heades crownes of golde. And out of the seate proceeded lyghtnynges, and thunderynges, and voyces. And there were seuen lampes of fyre burnyng before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of glasse, lyke vnto Christall: and in the myddes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behynde. And the fyrst beaste was lyke a Lion, and the seconde beaste lyke a Calfe, and the third beaste had a face as a man, and the fourth beaste was lyke a fleeyng Eagle. And the foure beastes had eche of them sixe winges about hym, and they were full of eyes within. And they dyd not reste day nether nyght, saying, Holy, holy, holy, Lorde GOD almyghtie, whiche was, and is, and is to come. And when those beastes gaue glorye, and honour, and thankes, to hym that sate on the seate (whiche lyueth for euer and euer) the xxiiii. elders fell downe before hym that sate on the throne, and worshypped hym that lyueth for euer, and cast theyr crownes before the throne, saying, Thou art worthye, O Lorde (our God) to receaue glorye, and honour, and power, for thou hast created all thinges, and for thy wyll sake they are, and were created.

The Gospell.

There was a man of the Pharisees named Nicodemus, a ruler of the Iewes. This same came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from GOD, for no man can do these miracles that thou doest, except God

Iohn.iii.

were with hym. Jesus aunswered and sayde vnto hym, Verely, verely I say vnto thee, except a man be borne from aboue, he can not see the kyngdome of GOD. Nichodemus sayde vnto hym, Howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Jesus aunswered, Verely, verely I say vnto thee, except a man be borne of water, and of the spirite, he can not enter into the kyngdome of God. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of the spirite, is spirite. Marueyle not thou that I sayd vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou heareſt the sounde thereof, but thou canste not tell whence it commeth, nor whyther it goeth: So is euery one that is borne of the spirite. Nichodemus aunswered and sayde vnto hym, Howe can these thynges be? Jesus aunswered and sayde vnto hym, Art thou a maister in Israel, and knowest not these thynges, Verely, verely I say vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receaue not our witnesse. If I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenlye thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moyses lyft vp the serpent in the wyldernesse, euen so muste the sonne of man be lyft vp, that whosoeuer beleueth in hym perysshe not, but haue euerlastyng lyfe.

The

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can do no good thinges without thee, graunt us the helpe of thy grace, that in keeping of thy commaundementes, we may please thee both in will and deede, through Jesus Christe our Lorde.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of god. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God toward vs, because that GOD sent his only begotten sonne into the worlde, that we might liue through hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Deerely beloued, if God so loued vs, we ought also to loue one another. No man hath seene GOD at any time. If we loue one another, GOD dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in hym, and hym vs, because he hath geuen vs of his spirite. And we haue seene, and do witnesse that the father sent the sonne to be the sauiour of the worlde. Whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect

i. Iohn. iiii

Luke. xvi.

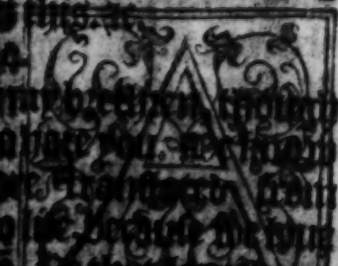
in vs, that we shoulde erre in the day of iudgement.
[illegible] Here
[illegible] is not
[illegible] brother,
brother whom he hath seene? And this commaundement haue
[illegible]

iiii. ndo[illegible]

Luke. xvi.



Loue of thy holy name, for thou neuer failest to
helpe a gouernaunce whom thou doest bring



Luke, xiiii.

i.Iohn, iii.

worldes good, and seeth his brother haue neede, and shutteth vp his compassion from hym, howe dwelleth the loue of GOD in hym? My babes, let vs not loue in worde, neyther in tongue: but in deede and in veritie. Hereby we know we that we are of the veritie, and can quiete our heartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth all thynges. Dearely beloued, yf our heart condemne vs not, then haue we truste to Godwarde, and whatsoeuer we aske, we receaue of hym, because we kepe his commaundementes, and do those thynges whiche are pleasaunt in his syght. And this is his commaundement, that we beleue on the name of his sonne Jesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym. And hereby we know we that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luke, xiiii

A Certayne man ordained a great supper, and bad many, and sent his seruaunt at supper tyme to say to them that were bidden, Come, for all thynges are nowe redy. And they all at once began to make excuse. The fyrst sayde vnto hym, I haue bought a farme, and I must needes go and see it, I pray the haue me excused. And another sayde, I haue bought fyue yoke of oxen, and I go to proue them, I pray the haue me excused. And another sayde, I haue maryed a wyfe, and therefore I can not come. And the seruaunt returned, and brought his maister

worde

worde agayne thereof. Then was the good man of the house displeased, and sayde vnto his seruaunt, Go out quickelye into the streates and quarters of the citie, and bring in hyther the poore and feeble, and the hault and blynde. And the seruaunt sayde, Lorde it is done as thou hast commaunded, and yet there is roome. And the Lorde sayde vnto the seruaunt, Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men whiche were bydden, shall taste of my supper.

The third Sunday after trinitie.

The Collect.

LOrde we beseche the mercyfullye to heare vs, and vnto whom thou hast geuen an hartie desyre to pray, graunt that by thy myghtie ayde we may be defended through Iesus Christ our lorde.

The Epistle.

SVbmit your selues euerye man one to another. Knit your selues together in lowlynesse of mynde: for GOD resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the myghtie hand of God, that he may exalte you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watche, for your aduersarye the deuyll, as a rauenyng lion walketh about, seekyng whom he may deuoure, whom resiste stedfast in the fayth, knowyng that the same afflictions are appoynted vnto your brethren that are

i.Pet.v.

in

Luke, xv.



wise,

wyse I say vnto you, shall there be ioy in the pre-
sence of the angelles of God, ouer one sinner that re- Luke.vi.
penteth.

The iiii. Sunday after trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom nothyng is strong, nothing is holy: Increase and multiplye vpon vs thy mercy, that thou beyng our ruler and guyde, we may so passe through thynges temporall, that we finallye lose not the thynges eternall. Graunt this heauenly father, for Jesus Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions Rom. viii.
of this life, are not worthye of
the glory which shall be shewed
vpon vs. For the feruent desire
of the creature abydeth lo-
kyng when the sonnes of God
shall appeare, because the crea-
ture is subdued to vanitie a-
gaynst the will thereof, but for his will which hath
subdued the same in hope. For the same creature
shalbe delyuered from the bondage of corruption, in-
to the glorious libertie of the sonnes of GOD. For
we knowe that euery creature groneth with vs
also, and trauayleth in payne euen vntyll this time:
not only it, but we also which haue the first fruites
of the spirite, mourne in our selues also, and wayte
for the adoption of the children of God, euen the de-
liuerance of our bodyes.

The

The Gospell.

Luke.vi.

BE ye merciful, as your father also is mercyfull. Judge not, & ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgeue, and ye shalbe forgeuen. Geue, & it shalbe geuen vnto you, good measure, and prested downe, and shaken together, and runnyng ouer, shal men geue into your bosomes. For with the same measure that ye meate withall, shall other men meate to you agayne. And he put foorth a similitude vnto them. Can the blynde leade the blynde? do they not both fall into the dyche? The disciple is not aboue his maister: Euery man shalbe perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eyther how canste thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thyne owne eye? Fyrst thou hypocrite, cast out the beame out of thyne owne eye, then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

The .v. Sunday after trinitie.

The Collect.

GRaunt Lorde we beseche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce, that thy congregation may ioyfully serue thee in all godly quietnes: through Iesus Christ our Lorde.

The

The Epistle.

BE you all of one mynde, and of one heart, loue as brethren, be pitiful, be curteous (meeke) not rendering euill for euill, or rebuke for rebuke: but contrarywyse blesse, knowing that ye are thereunto called, euen that ye shoulde be heyres of the blessyng. For he that doth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyll, and his lippes that they speake no guyle, let hym eschewe euyll and do good, let hym seeke peace and ensue it: For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Agayne, the face of the Lorde is ouer them that do euyll. Moreouer, who is he that wyll harme you, yf ye folowe that whiche is good? yea, happye are ye yf any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther be ye troubled, but sanctifie the Lorde God in your heartes. i. Pet. iii.

The Gospell.

IT came to passe, that (when the people prealled vppon hym to heare the worde of God) he stoode by the lake of Genezareth, and sawe two shyppes stande by the lake syde, but the fyshermen were gone out of them, and were washyng theyr nettes. And he entred into one of the shyppes (whiche parteyned to Simon) and prayed hym that he would Luke. v.

woulde thrust out a lytle from the lande. And he sate downe, and taught the people out of the shyp. When he had left speakyng, he sayd vnto Simon, Launche out into the deepe, and let slippe your nettes to make a draught. And Simon answered, and sayde vnto hym, Maister, we haue laboured all nyght, and haue taken nothyng. Neuertheles at thy commaundement I wyll loose foorth the nette. And when they had so done, they inclosed a great multitude of fyshes: But their nette brake, and they beckened to their felowes whiche were in the other shippe, that they shoulde come and helpe them. And they came, and fylled both shyppes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lorde go from me, for I am a sinfull man. For he was astonyed, and all that were with hym, at the draught of fyshes whiche they had taken, and so was also James and John the sonnes of Zebedee, whiche were parteners with Simon. And Jesus sayde vnto Simon, feare not, from henceforth thou shalt catche men. And they brought the shippes to lande, and forsooke all, and followed hym.

The. vi. Sunday after trinitie.

The Collect.

GOD, whiche hast prepared to them that loue thee, such good thynges as passe all mans vnderstanding: Powre into our hearte such loue towarde thee, that we louyng thee in all thynges, may obtayne thy promyses, whiche exceede all that we can desyre: through Jesus Christe our Lorde.

The

The Epistle.

KNowe ye not that all we which Rom.vi.
are baptised in Jesus Christ, are
baptised to dye with him? We
are buried then with him by
baptisme for to dye: That lyke-
wyse as Christ was raised from
death by the glory of the father,
euen so we also shoulde walke
in a newe lyfe. For yf we be graft in death lyke vnto
hym, euen so shall we be partakers of the holy resur-
rection: knowyng this, that our olde man is cruci-
fied with hym also, that the bodye of sinne myght
vtterly be destroyed, that henceforth we shoulde
not be seruauntes vnto sinne. For he that is dead,
is iustified from sinne. Wherfore yf we be dead with
Christ, we beleue that we shall also liue with hym,
knowyng that Christe beyng rayled from death, dy-
eth no more: death hath no more power ouer hym.
For in touchyng that he dyed, he dyed concernyng
sinne once. And as touchyng that he liueth, he ly-
ueth vnto God. Lyke wyse consyder ye also, that ye
are dead as touchyng sinne, but are alyue vnto God,
through Jesus Christe our Lorde.

The Gospell.

IEsus sayde vnto his disciples, Ex- Mat.v.
cept your ryghteousnes exceede the
ryghteousnesse of the Scribes and
Pharisees, ye can not enter into the
kingdome of heauen. Ye haue heard
that it was sayd vnto them of olde
tyme, Thou shalt not kyll: whosoeuer kylleth,
shall be in daunger of iudgement. But I say vnto
you, that whosoeuer is angrye with his brother

(vn-

(vnaduisedly) shalbe in daunger of iudgement: And whosoeuer sayth vnto his brother, Racha, shall be in daunger of a counsell. But whosoeuer sayth, Thou foole, shalbe in daunger of hell fyre. Therefore yf thou offerest thy gyft at the aulter, and there remembrest that thy brother hath ought agaynst thee, leaue there thyne offeryng before the aulter, and go thy way fyrst and be reconcyled to thy brother, and then come and offer thy gyft. Agree with thyne aduersary quickly, whyles thou art in the way with hym, lest at any tyme the aduersarye delyuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into pryson. Verely I say vnto thee, Thou shalt not come out thence, tyll thou haue payde the vttermost farthyng.

The.vii. Sunday after trinitie.

The Collect.

LOrde of all power and myght, whiche art the aucthour and geuer of all good thynges, graffe in our heartes the loue of thy name, increase in vs true religion, nourysshe vs with al goodnesse, and of thy great mercye kepe vs in the same, through Iesus Christ our Lorde.

The Epistle.

Rom.vi. I Speake grossely, because of the infirmitie of your flesh. As ye haue geuen your members seruauntes to vncleannes, & to iniquitie (from one iniquitie to another) euen so nowe geue ouer your members seruauntes vnto ryghteousnesse, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of ryghteousnesse. What fruite had

had you then in those thinges, whereof ye are nowe ashamed? for the end of those thinges are death. But nowe are ye deliuered from sinne, and made the seruauntes of GOD, and haue your fruite to be sanctified, and the ende euerlasting lyfe. For the rewarde of sinne is death, but eternall lyfe is the gyft of God, through Jesus Christe our Lorde.

* The Gospell.

IN those dayes, when there Mark.viii.
was a verye great compa-
nye, and had nothing to
eate, Jesus called his disci-
ples vnto hym, and sayde
vnto them, I haue com-
passion on the people, be-
cause they haue ben nowe
with me three dayes, and
haue nothing to eate, and
yf I sende them away fa-
sting to their owne houses, they shall faynt by the
way, for diuers of them came from farre. And his di-
sciples aunswered him, Where should a man haue
bread here in the wyldernesse to satisfie these? And he
asked them, How many loaues haue ye? They sayde,
Seuen. And he cõmaunded the people to sit downe
on the grounde. And he toke the seuen loaues, and
when he had geuen thankes, he brake, and gaue to
his disciples to set before them. And they did set them
before the people. And they had a fewe small fishes.
And when he had blessed, he commaunded them also
to be set before them. And they dyd eate, and were
fulfilled. And they toke vp of the broken meate that
was left, seuen baskets full. And they that dyd eate,
were about foure thousand. And he sent them away.

✻ The Collect.

GOD whose prouidence is neuer deceaued, we humblye beseche thee that thou wylt put away from vs all hurtfull thynges, and geue those thynges whiche be profitable for vs, through Jesus Christe our Lorde.

¶ The Epistle.

Rom.viii.

BRethren, we are detters, not to the flesshe to liue after the flesshe: for yf ye liue after the flesshe, ye shall dye. But yf ye through the spirite do mortifie the deedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare any more: but ye haue receaued the spirite of adoption, whereby ye crye Abba, father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heyres I meane of GOD, and heyres annexed with Christe, yf so be that we suffer with hym, that we may also be glorified together with hym.

The Gospell.

Matth.vii.

BEware of false prophetes, whiche come to you in sheepes clothyng, but inwardlye they are rauenyng woolues. Ye shall knowe them by their fruites. Do men gather grapes of thornes, or figges of thistles? Euen so euerye good tree bryngeth foorth good fruites: but a corrupt tree bryngeth foorth euyll fruites. A good tree can not bryng foorth

badde

badde fruites, neither can a badde tree bryng fooꝛth good fruites. Euery tree that bryngeth not fooꝛth good fruite, is hewen downe, and caſt into the fyꝛe. Wherefoꝛe by their fruites ye ſhall knowe them. Not euery one that ſayth vnto me, Loꝛde, Loꝛde, ſhall enter into the kyngdome of heauen: but he that doeth the wyll of my father which is in heauen, he ſhall enter into the kyngdome of heauen.

The ix. ſunday after Trinitie.

The Collect.

GRaunt to vs, Loꝛde we beſeche thee, the ſpirite to thynke and do alwayes ſuche thynges as be ryghtfull, that we whiche can not be without thee, may by thee be able to lyue accoꝛdyng to thy wyll, thꝛough Jeſu Chꝛiſte our Loꝛde.

The Epiſtle.

i. Cor. x.

BRethꝛē, I would not that ye ſhoulde be ignoꝛaunt, howe that our fathers were all vnder the cloude, and all paſſed thꝛough the ſea, and were all baptized vnder Moyſes in ỹ cloude, & in the ſea, & dyd all eate of one ſpiritual meate, and dyd all dꝛincke of one ſpirituall dꝛincke. And they dꝛancke of the ſpirituall rocke that folowed them, which rocke was Chꝛiſte. But in many of them had GOD no delyght: foꝛ they were ouerthꝛowen in the wyldernelſe. Theſe are examples to vs, that we ſhoulde not luſt after euyll thinges as they luſted: and that ye ſhoulde not be woꝛſhippers of images, as were ſome of them, accoꝛdyng as it is wꝛitten,

If

The people sate downe to eate and drincke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousande. Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened vnto them for examples: but are writte to put vs in remembraūce, whom the endes of the world are come vpon. Wherfore, let him that thinketh he standeth, take heede lest he fall. There hath none other temptatiō taken you, but such as foloweth the nature of man. But God is faythfull, which shall not suffer you to be tempted aboue your strength: but shall in the middes of temptation, make away that ye may be able to beare it.

The Gospell.

Luke.xvi.

IEsus said to his disciples, There was a certayne riche man whiche had a Stewarde, and the same was accused vnto hym that he had wasted his goodes. And he called him, and saide vnto him, Howe is it that I heare this of thee? Geue accomptes of thy stewardship, for thou mayst be no longer Stewarde. The Stewarde saide within him selfe, What shall I do? For my maister taketh away from me the stewardship. I can not digge, and to begge I am ashamed. I wote what to do, that when I am put out of the stewardship, they may receaue me into their houses.

So when he had called all his maisters detters together, he saide vnto the first, Howe much owest thou vnto my maister? And he sayd, An hundreth tunnes of oyle. And he saide vnto him, Take thy byll, and sit downe quickely, and write fiftie. Then saide he to another, Howe muche owest thou? And he sayd, An hundreth quarters of wheate. He saide vnto hym, Take thy byll, and write foure score. And the Lorde commended the vniust Stewarde, because he had done wysely. For the chyldren of this worlde, are in their nation wyser then the chyldren of lyght. And I say vnto you, Make you freendes of the vnrighteous Mammon, that when ye shall haue neede, they may receaue you into euerlasting habitations.

The x. Sunday after Trinitie.

✻ The Collect.

LEt thy mercyfull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that they may obtayne their petitions, make them to aske such thinges as shall please thee, through Jesus Christe our Lorde.

¶ The Epistle.

COncernyng spirituall thinges (brethren) I woulde not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherfore I declare vnto you, that no man speakyng by the spirite of God, defieth Jesus. Also no man can say that Jesus is the Lorde, but by the holy ghost. There are diuersities of giftes, yet but one spirite. And there are diffe- i. Cor. xii.

rences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gyft of the spirite is geuen to euery man, to edifie withall. For to one is geuen through ỹ spirite, the vtteraunce of wysdome. To another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen fayth, by the same spirite. To another the gyft of healing, by the same spirite. To another power to do miracles. To another to prophesie. To another iudgemẽt to discerne spirites. To another diuers tongues. And these all worketh the selfe same spirite, diuidyng to euery man a seuerall gift, euen as he wyll.

The Gospell.

Luke.xix.

AND when he was come neare to Hierusalem, he beheelde the citie, & wept on it, saying, If thou haddest knowen those things whiche belong vnto thy peace, euen in this thy day, thou wouldest take heede: but nowe are they hyd from thyne eyes. For the dayes shall come vnto thee, that thy enemies shall cast a banche about thee, and compasse thee roumde, and kepe thee in on euery side, and make thee euen with the grounde, and thy chyldren which are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but

ye

ye haue made it a denne of theeues. And he taught dayly in the Temple.

The xj. ſunday after Trinitie.

The Collect.

GOd which declareſt thy almightie power moſt cheifely in ſhewing mercie and pitie, geue vnto vs aboundauntly thy grace, that we runnyng to thy promiſes, may be made partakers of thy heauenly treaſure, through Jeſus Chriſte our Lorde.

The Epiſtle.

BRethren, as parteyning to the Goſpell whiche I preached vnto you, which ye haue alſo accepted, and in the which ye continue, by the which ye are alſo ſaued, I do you to wit after what maner I preached vnto you, yf ye keepe it, except ye haue beleued in vayne. For fyrſt of all I deliuered vnto you that which I receaued, howe that Chriſte dyed for our ſinnes, agreeing to the ſcriptures, and that he was buryed, and that he roſe agayne the thirde day accordyng to the ſcriptures, and that he was ſeene of Cephas, then of the twelue. After that, he was ſeene of moe then fyue hundreth brethren at once, of whiche, many remayne vnto this day, and many are fallen a ſleepe. After that appeared he to James, then to all the apoſtles. And laſt of all he was ſeene of me, as of one that was borne out of due tyme. For I am the leaſt of the apoſtles, whiche am not worthye to be called an apoſtle, becauſe I haue perſecuted the congregation of GOD. But by the grace of GOD, I am that i. Cor. xv.

I am: and his grace whiche is in me, was not in vayne. But I laboured more aboundauntly then they all, yet not I, but the grace of GOD which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

Luk.xviii. CHriste tolde this Parable vnto certayne which trusted in them selues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stoode and prayed thus with him selfe. God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twyse in the weeke, I geue tithe of all that I possesse. And the Publicane standyng a farre of, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercyfull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euerye man that exalteth hym selfe, shall be brought lowe: and he that humbleth him selfe, shalbe exalted.

The xij. sunday after Trinitie.

¶ The Collect.

ALmightie and euerlasting God, whiche art alwayes more redye to heare then we to pray, and are wont to geue more then eyther we desire or deserue: Powre downe vpon vs the aboundaunce

of

of thy mercie, forgeuyng vs those thynges whereof our conscience is afrayde, and geuing vnto vs that, that our prayer dare not presume to aske, through Jesus Christe our Lorde.

The Epistle.

Such trust haue we through Christe to Godwarde, not that we are sufficient of our selues, to thynke any thing as of our selues, but yf we be able vnto anye thyng, the same commeth of god, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministration of death through the letters figured in stones was glorious, so that the chyldren of Israel coulde not beholde the face of Moyses for the glory of his countenaūce (which glory is done away:) why shal not the ministration of the spirite be much more glorious? For yf the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceede in glory. ii. Cor. iii

¶ The Gospell.

Jesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of the tenne cities. And they brought vnto hym one that was deafe, and had an impediment in his speache, and they prayed him to put his hande vppon hym. And when he had taken him aside from the people, he put his fingers into his eares, and dyd spit, and touched his tongue, and loked vp to heauen, and sighed, and sayde vnto him, Ephata, Mark. vii.

phata, that is to say, Be opened. And straight way his eares were opened, and the string of his tongue was loosed, and he spake playne. And he commaunded them that they should tell no man. But the more he forbadde them, so much the more a great deale they published, saying, He hath done all thinges well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. sunday after Trinitie.

✻ The Collect.

ALmightie and mercyfull God, of whose onlye gyft it commeth that thy faythfull people do vnto thee true and laudable seruice: Graunt we beseche thee, that we may so runne to thy heauenly promyses, that we fayle not finally to attayne the same, through Jesus Christe our Lorde.

¶ The Epistle.

Gala.iii.

TO Abraham and his seede were ỹ promyses made. He saythnot, In his seedes, as many: but, in thy seede, as of one, whiche is Christe. This I saye, that the lawe whiche began afterwarde beyonde foure hundred and thirtie yeres, doth not disanull the Testament that was confirmed afore of god vnto Christwarde, to make the promyse of none effect. For yf the inheritaunce come of the lawe, it commeth not nowe of promise. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (till the seede came to whom the promise was made) and it was ordained by angels in the hande of a mediatour.

diatour. A mediatour, is not a mediatour of one: but God is one. Is the lawe then agaynst the promyse of God? God forbyd. For yf there had ben a lawe geuen which coulde haue geuen lyfe, then no doubt righteousnesse should haue come by the law. But the scripture concludeth all thinges vnder sinne, that the promyse by the fayth of Jesus Christe, shoulde be geuen to them that beleue.

The Gospell.

HAppy are the eyes whiche see the thinges that ye see. Luke.x.
For I tell you, that many prophetes & kynges haue desyred to see those things which ye see, and haue not seene them, and to heare those thynges whiche ye heare, and haue not heard them. And beholde, a certayne lawyer stoode vp, and tempted him, saying, Maister, what shall I do to inherite eternall lyfe? He sayde vnto hym, What is written in the lawe? how readest thou? And he answered, and saide, Loue the Lord thy God with all thy heart, & with al thy soule, & with al thy strength, and with all thy minde, & thy neighbour as thy selfe. And he saide vnto him, Thou hast answered ryght. This do, and thou shalt liue. But he willyng to iustifie him selfe, saide vnto Jesus, And who is my neighbour? Jesus answered and sayde, A certayne man descended from Hierusalem to Hiericho, and fell among theeues, whiche robbed hym of his rayment,

and

and wounded him, and departed, leauing hym halfe dead. And it chaunced that there came downe a certayne Priest that same way, and when he sawe him, he passed by. And lykewyse a Leuite, when he went nye to the place, came and loked on him, and passed by. But a certayne Samaritane, as he iourneyed, came vnto him, and when he sawe hym, he had compassion on hym, and went to, and bounde vp his woundes, and powred in oyle and wine, and set him on his owne beast, and brought hym to a common Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue them to the hoast, & sayde vnto hym, Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Whiche nowe of these three thinkest thou was neighbour vnto hym that fell among the theeues? And he sayde vnto hym, He that shewed mercie on him. Then said Iesus to him, Go, and do thou lykewyse.

The xiiij. sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, geue vnto vs the increase of fayth, hope, and charitie, and that we may obtayne that whiche thou doest promise, make vs to loue that which thou doest commaunde, through Iesus Christe our Lorde.

¶ The Epistle.

Gala. v.

I Saye, walke in the spirite, and fulfyll not the lust of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spirite contrarye to the flesshe. These are contrarye one to the other, so that ye can not do whatsoeuer

whatsoeuer ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The deedes of the flesshe are manifest, whiche are these, Adulterie, fornication, vncleannesse, wantonnesse, worshippyng of images, witchcraft, hatred, variaunce, zeale, wrath, strife, seditions, sectes, enuying, murther, dronkennesse, gluttony, and such lyke. Of the which I tell you before, as I haue tolde you in tymes past, that they which commit suche thinges, shall not be inheritours of the kyngdome of God. Contrarylye, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faythfulnesse, meekenes, temperaunce: agaynst suche there is no lawe. They truelye that are Christes, haue crucified the flesshe, with the affections and lustes.

The Gospell.

AND it chaunced as Jesus went to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certayne towne, there met him ten men that were Lepers, whiche stoode a farre of, and put foorth their voyces, and sayde, Jesus maister haue mercie on vs. When he sawe them, he said vnto them, Go shewe your selues vnto the Priestes. And it came to passe, that as they went they were clensed. And one of them when he sawe that he was clensed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his feete, and gaue hym thankes: and the same was a Samaritane. And Jesus Luke.xvii.

ſus aunſwered and ſayde, Are there not ten clenſed? but where are thoſe nine? There are not found that returned agayne to geue God prayſe, ſaue onlye this ſtraunger. And he ſayd vnto hym, Aryſe, go thy way, thy fayth hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beſeche thee, O Lorde, thy Churche with thy perpetuall mercie: And becauſe the frailtie of man without thee can not but fall, kepe vs euer by thy helpe, and leade vs to all thinges profitable to our ſaluation, through Jeſus Chriſte our Lorde. Amen.

The Epiſtle.

Gala. vi.

YE ſee how large a letter I haue written to you with myne owne hand. As many as deſyre with outwarde appearaunce to pleaſe carnally, the ſame conſtrayne you to be circumciſed onlye, leſt they ſhoulde ſuffer perſecution for the croſſe of Chriſt. For they them ſelues whiche are circumciſed, kepe not the lawe, but deſyre to haue you circumciſed, that they myght reioyce in your fleſhe. God forbyd that I ſhoulde reioyce, but in the croſſe of our Lorde Jeſu Chriſte, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Chriſte Jeſu neither circumciſion auayleth anye thing at all, nor vncircumciſion, but a newe creature. And as many as walke accordyng vnto this rule,

rule, peace be on them, and mercie, and vpon Israel that parteyneth to God. From henceforth let no man put me to busynesse, for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christe be with your spirite. Amen.

The Gospell.

NO man can serue two maisters, Matth. vi.
for eyther he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye can not serue God & Mammon. Therefore I say vnto you, be not careful for your life, what ye shall eate or drincke, nor yet for your body what rayment you shall put on. Is not the lyfe more worth then meate? and the bodye more of value then raiment? Behold the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes, and your heauenly father feedeth them. Are ye not much better then they? Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature? And whye care ye for rayment? Consyder the Lillies of the feelde, howe they growe: they labour not, neyther do they spinne: and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the graslle of the feelde (whiche though it stande to day, is to morowe cast into the fornace) shall he not muche more do the same for you, O ye of litle fayth? Therefore take no thought, saying, what shall we eate, or what shal we drincke, or wherewith shall we be clothed? After all these thynges do the Gentiles seeke: For your heauenlye

fa-

father knoweth that ye haue neede of all these thynges. But rather seeke ye first the kyngdome of God, and the righteousnesse thereof, and all these thinges shalbe ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe, sufficient vnto the day, is the trauayle thereof.

The xvj. sunday after Trinitie.

¶ The Collect.

LOrde we beseche thee, let thy continuall pitie cleanse and defende thy congregation. And because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christe our Lorde.

The Epistle.

Ephes. iii.

I Desire that you faynt not because of my tribulations that I suffer for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our Lord Iesus Christ, whiche is father of all that is called father in heauen and in earth, that he would graunt you, accordyng to the riches of his glorye, that ye may be strengthed with myght by his spirite, in the inner man, that Christe may dwell in your heartes by fayth, that ye beyng rooted and grounded in loue, myght be able to comprehend with al saintes, what is the bredth, length, depth, and heyght, and to know the excellent loue of the knowledge of Christe, that ye myght be fulfilled with all fulnesse whiche commeth of GOD. Vnto hym that is able to do exceedyng aboundauntly aboue all that we aske or thinke, accordyng

to

to the power that worketh in vs, be prayse in the congregation of Christ Jesus, throughout all generations from tyme to tyme. Amen.

The Gospell.

AND it fortuned that Jesus went into a citie called Naim, and manye of his disciples went with hym, and muche people. When he came nye to the gate of the citie, beholde there was a dead man caryed out, whiche was the only sonne of his mother, and she was a wydow, and muche people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her, Weepe not. And he came nye, and touched the coffen, and they that bare hym stoode styll. And he sayde, Young man I say vnto thee, aryse. And he that was dead sate vp, and began to speake. And he delyuered hym to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying, A great prophete is rysen vp among vs, and God hath visited his people. And this rumour of hym went foorth throughout all Jurie, and throughout all the regions which lye rounde about. Luke. vii

The xvii. Sunday after trinitie.

The Collect.

LOrde, we pray thee that thy grace may alway preuent and folowe vs, and make vs continually to be geuen to all good workes: through Jesus Christ our Lorde.

The Epistle.

Ephe. iiii. I (Which am a prysoner of the Lords) erhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and meekenes, with humblenes of mynde, forbearyng one another throughloue, and be diligent to kepe the vnitie of the spirite, thorowe the bande of peace, beyng one body and one spirite, euen as ye are called in one hope of your callyng. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue al, and throughout all, and in you all.

The Gospell.

Luke. xiiii IT chaunced that Jesus went into the house of one of the cheefe Pharisees, to eate bread on the Sabbath day, and they watched hym. And beholde, there was a certayne man before hym which had the dropsie. And Jesus answered, and spake vnto the lawyers and Pharisees, saying, Is it lawful to heale on the Sabbath day? And they held their peace. And he toke hym, and healed hym, and let hym go, and answered them, saying, Whiche of you shall haue an Asse or an Ore fallen into a pitte, and wyl not strayght way pull hym out on the Sabbath day? And they could not answere him agayne to these thynges. He put forth also a similitude to the ghestes, when he marked howe they prealled to be in the hyghest roomes, and sayde vnto them, When thou art bydden to a weddyng of any man, syt not downe in the hyghest roome, lest a more honourable

nourable man then thou be bidden of him, & he (that bad hym and thee) come and saye vnto thee, Geue this man roome, and thou begin with shame to take the lowest roome: but rather when thou art bydden, go and sit in the lowest roome, that when he that bad thee commeth, he may say vnto thee, Frende, syt vp hyer: Then shalt thou haue worshyp in the presence of them that sit at meate with thee. For whosoeuer exalteth him selfe, shalbe brought lowe, and he that humbleth him selfe, shalbe exalted.

The. xviii. Sunday after trinitie.

The Collect.

LOrde we beseche thee graunt thy people grace to auoyde the infections of the deuyll, and with pure heart and mynde to folowe thee, the onlye God, through Jesus Christ our Lorde.

The Epistle.



Thanke my God alwayes on your behalfe, for the grace of God which is geuen you by Jesus Christ, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowledge, by the which thinges the testimonie of Jesus Christ was confirmed in you, so that ye are behynde in no gyft, waytyng for the appearyng of our Lorde Jesus Christe, whiche shall also strength you, to the ende that you may be blameleſſe in the day of the comyng of our Lorde Jesus Christe. i. Cor. i.

The Gospell.

Mat. xxii.



Hen the Pharisees had hearde that Jesus dyd put the Saducees to scilence, they came together, and one of them (whiche was a Doctour of lawe) asked him a question, temptyng him, and saying, Maister, whiche is the greatest commaundement in the lawe? Jesus sayde vnto hym, Thou shalt loue the Lorde thy GOD with all thy heart, and with all thy soule, and with all thy mynde. This is the fyrst and greatest commaundement. And the seconde is lyke vnto it, Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hang al the law and the prophetes. Whyle the Pharisees were gathered together, Jesus asked them, saying, What thynke ye of Christe? Whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayde vnto them, Howe then doth Dauid in spirite call hym Lorde, saying, The Lorde sayde vnto my Lorde, Sit thou on my ryght hande, till I make thine enemies thy footestoole? If Dauid then call hym Lord, howe is he then his sonne? And no man was able to aunswere hym any thyng, neither durst any man (from that day forth) aske hym any mo questions.

The.xix. Sunday after trinitie.

The Collect.

O God, forasmuche as without thee we are not able to please thee: Graunt that the working of thy mercye, may in all thynges directe and rule our heartes, through Jesus Christ our Lorde.

The

The Epistle.

THis I say and testifie through the Lorde, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, Ephe. iii
whyle they are blinded in their vnderstandyng, beyng farre from a godly lyfe, by the meanes of the ignorauncе that is .xi.18
in them, and because of the blyndnesse of their hearte, which beyng past repentance, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedynesse. But ye haue not so learned Christe. If so be that ye haue hearde of hym, and haue ben taught in hym, as the truethe is in Jesu (as concernyng the conuersation in tymes past) to lay from you the olde man, whiche is corrupt, accordyng to the deceauable lustes, to be renued also in the spirite of your mynde, and to put on that newe man whiche after GOD is shapen in ryghteousnesse and true holynesse. Wherefore put away lyeng, and speake euery man truethe vnto his neyghbour, forasmuche as we are members one of another. Be angrye, and synne not. Let not the Sonne go downe vpon your wrath, neyther geue place to the backbyter. Let hym that stole, steale no more: but let hym rather labour, with his handes the thyng whiche is good, that he may geue vnto hym that needeth. Let no fylthy communication proceede out of your mouth, but that whiche is good to edifie withall, as it is nede full, that it may minister grace vnto the hearers. And grieue not the holy spirite of GOD, wherewith ye are sealed vnto the daye of redemption. Let all bytternesse, and

fiercenesse, and wrath, and roaryng, and cursed speakyng be put away from you, with all malitiousnes. Be ye curteous one to another, mercyful, forgeuyng one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

Mat.ix.

IEsus entred into a ship, and passed ouer, and came into his owne citie: and beholde, they brought to him a man sicke of the paulsie, lying in a bedde. And when Jesus sawe the faith of them, he sayde to the sicke of the paulsie, Sonne, be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues, This man blaspheemeth. And when Jesus sawe their thoughtes, he sayde, wherefore thynke ye euyll in your hearties? whether is it easier to say, Thy sinnes be forgeuen thee? or to saye, Aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayth he to the sicke of the paulsie, Aryse, take vp thy bed, and go vnto thyne house. And he arose, and departed to his house. But the people that sawe it marueyled, and glorified God, whiche had geuen such power vnto men.

The .xx. Sunday after trinitie.

The Collect.

ALmightie and mercyfull God, of thy bountifull goodnesse kepe vs from all thynges that may hurt vs, that we beyng redye both in body and soule, may with free heartes accomplyshe those thynges

thynges that thou wouldest haue done, through Jesus Christ our Lorde.

The Epistle.



Take heede therefore howe ye walke circumspectly, not as vnwyse, but as wyse men, redemyng the time, because the dayes are euyll. Wherefore be ye not vnwyse, but vnderstand what the will of the Lorde is, & be not dronken with wine, wherin is excesse. But be filled with the spirite, speakyng vnto your selues in psalmes and hymnes, and spirituall songes, singyng and makyng melodye to the Lorde in your hearte, geuyng thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christ, submittyng your selues one to another in the feare of God. Ephe. v.

The Gospell.



Jesus spake to his disciples, The kingdome of heaue is like vnto a man that was a king, which made a mariage for his sonne, & sent forth his seruauntes to call them that were bidden to the wedding, and they would not come. Agayne, he sent forth other seruauntes, saying, Tell them which are bidden, beholde I haue prepared my dinner, my oxen and my fatlinges are killed, and all thynges are redy, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt tooke his seruauntes and entreated them shamefully, Mat. xxii.

But when the kyng herd thereof, he was wroth, and sent forth his men of warre, and dystroyed those murtherers, and brent up their citie. Then sayde he to his seruauntes, The mariage in deede is prepared, but they whom I bade were not worthy. Go ye therefore out into the hye wayes, and as many as ye finde, bydde them to the mariage. And the seruauntes went out into the hye wayes, and gathered together all as many as they coulde finde, both good and bad, and the mariage was furnished with geastes. When the kyng came in, to see the geastes, and when he spyed there a man which had not on a wedding garment, he sayde vnto him, Frende, howe camest thou in hyther, not hauyng a wedding garment? And he was dumme. Then sayde the kyng to the seruauntes, Bynde him hande and foote, and take him away, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth: For many be called, but fewe are chosen.

The Epistle.

GRaunt we beseche thee almightie God, that we which for our euyll deades doo worthely deserue to be punished, by thy comfortable helpe may be deliuered, and worthely serue thee in good workes, to the glorie of thy name, through Jesus Christe our Lorde. Amen.

The Epistle.

MY brethren, be strong through the Lorde, and through the power of his myght. Put on the armoure of God, that ye may stande agaynst all the assaultes of the deuill. For we wrestle not agaynst blood and flesshe, but

agaynst rule; agaynst power, agaynst worldly rulers, euen gouernours of the darknes of this worlde, agaynst spirituall craftynesse in heauenly thynges. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euyll dayy, and stande perfect in all thynges. Stande therefore, and your loynes gyrde with the trueth, hauyng on the breste plate of righteousnesse, and hauyng your feete shod, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shelde of fayth, wherewith ye maye quenche all the fyery dartes of the wycked, and take the helmet of saluation, and the swoorde of the spirite, whiche is the woorde of God. And pray alwayes with all maner of prayer and supplication in the spirite, and watche thereunto with all instance and supplication, for all Saintes, and for me, that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospell (whereof I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

Mat.viii.

The Gospell.

THERE was a certayne ruler, whose sonne was sicke at Capernaum. Assone as the same heard that Iesus was come out of Iurie vnto Galile, he went vnto him, and

Iohn.iiii.i.liii.

Go thy way, thy ſonne lyueth. The man beleued the worde that Jeſus had ſpoken vnto hym, and he went his way: And as he was goyng downe, the ſeruauntes met hym, & tolde him, ſaying, Thy ſonne lyueth. Then enquired he of them the houre when he began to amende: And they ſayde vnto hym, yeſterday at the ſeuenth houre the feuer left hym. So the father knewe that it was the ſame houre in the whiche Jeſus ſayde vnto hym, Thy ſonne lyueth: and he beleued, and all his houſeholde. This is agayne the ſeconde miracle that Jeſus dyd, when he was come out of Jurie into Galilee.

The.xxii.Sunday after trinitie.

The Collect.

LOrde we beſeche thee to kepe thy houſholde the Churche in continuall godlyneſſe, that through thy protection, it may be free from all aduerſities, and deuoutly geuen to ſerue thee in good workes, to the glory of thy name, through Jeſus Chriſte our Lorde.

The Epiſtle.

hil.i. THanke my GOD with al remembraunce of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the felowſhyp of the Goſpell, from the firſt day vntill nowe: and am ſurely certified of this, that he whiche hath begun a good worke in you, ſhall perfourme it vntyll the day of Jeſus Chriſte, as it becommeth me that I ſhoulde ſo iudge of you all, becauſe I haue you in my heart, forſomuche as ye are all companions of grace with me,

euen

euen in my bondes, and in the defendyng and establyshyng of the Gospel. For God is my recorde howe greatly I long after you all from the verye heart roote in Jesus Christe. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstandyng, that ye may except the thinges that are most excellent, that ye may be pure, and suche as offende no man, vntil the day of Christ, beyng fylled with the fruite of righteousnesse, which commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospell.

Mat.viii.

Peter sayd vnto Jesus, Lorde howe oft shall I forgeue my brother yf he sinne agaynst me, till seuen tymes? Jesus sayth vnto hym, I say not vnto thee vntyll seuen times, but seuentie times seuen tymes. Therefore is the kingdome of heauen lykened vnto a certayne man that was a kyng, whiche would take accomptes of his seruauntes. And when he had begunne to reckon, one was brought vnto hym whiche ought hym ten thousande talentes. But forasmuche as he was not able to paye, his Lorde commaunded hym to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, saying, Sir, haue pacience with me, and I wyll paye thee all. Then had the Lorde pitie on that seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunte went out, and founde one of his felowes whiche ought hym an hundreth pence, and he layde handes on hym, and toke hym

by

by the throte, saying, Pay that thou owest. And his
felowe fell downe, and besought hym, saying, Haue
pacience with me, and I will pay thee all. And he
wouldē not, but went and cast hym into prison,
tyll he shoulde pay the debt. So when his felowes
sawe what was done, they were very sory, and came
and tolde vnto their Lorde all that had happened.
Then his Lorde called hym, and sayde vnto hym,
O thou wicked seruaunt, I forgaue thee all
that debt when thou desiredst me: shouldest not thou
also haue had compassion on thy felowe, euen as I
had pitie on thee? And his Lorde was wroth, and
delyuered hym to the Iaylers, tyll he shoulde paye
all that was due vnto hym. So lykewyse shall my
heauenly father do also vnto you, if ye from your
hartes forgeue not euerye one his brother their
trespasses.

Mat.xviii.

The xxiii. Sunday after trinitie.

The Collect.

GOd our refuge and strength, whiche art the
Author of all godlines, be redye to heare the
myld deuout prayers of the Churche, and graunt
that those thynges whiche we aske faythfullye, we
may obtayne effectuallye, through Iesus Christe our
Lorde.

The Epistle.

Phil.iii.

BRethren, be followers together of me,
and looke on them which walke euen
so as ye haue vs for an ensample. For
many walke (of whom I haue tolde you
often, and now tell you weepyng) that
are the enemies of the crosse of Christe: whose
ende is damnation, whose belye is their God, and
glory

glorye to theyr shame, whiche are worldly mynded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lorde Jesus Christ, whiche shall chaunge our vyle body, that he may make it lyke vnto his glorious body, accordyng to the workyng whereby he is able also to subdue al thynges vnto hym selfe.

The Gospell.

THen the Pharisees went out, & toke counsayle how they myght tangle him in his wordes. And they sent out vnto him their disciples with Herodes seruaunts, saying, Maister, we know that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou regardest not the outwarde appearaunce of men. Tell vs therefore howe thinkest thou? Is it lawfull that tribute be geuen vnto Ceasar, or not? But Jesus perceauyng theyr wickednes, sayde, Why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke hym a penye. And he sayde vnto them, Whose is this image and superscription? They sayde vnto hym, Ceasars. Then sayde he vnto them, Geue therefore vnto Ceasar, the thynges whiche are Ceasars, and vnto God, those thynges whiche are Gods. When they hearde these wordes, they marueyled, and left hym, and went theyr way. Mat. xxii

The.xxiiii.Sunday after trinitie.

The Collect.

LOrde, we beseche thee assoyle thy people from theyr offences, that through thy bountifull goodnes,

goodnesse, we may be delyuered from the bandes of all those sinnes, which by our frailtie we haue commytted. Graunt this. &c.

The Epistle.

Colos.i. WE geue thankes to God the father of our Lord Iesus Christe, alwayes for you in our prayers. For we haue heard of your fayth in Christe Iesu, & of the loue which ye beare to all saintes, for the hopes sake whiche is laide vp in store for you in heauen: of which hope ye heard before by the true worde of the Gospell, whiche is come vnto you euen as it is, fruitefull, and groweth as it is also among you, from the day in the whiche ye heard of it, & had experience in the grace of god through the trueth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euer sence the day we heard of it, haue not ceassed to pray for you, and to desyre that ye myght be fulfylled with the knowledge of his wyll, in all wysdome and spirituall vnderstandyng, that ye might walke worthy of the Lorde, that in al thinges ye may please, beyng fruitefull in all good workes, and increasing in the knowledge of God, strengthed with all might through his glorious power, vnto all pacience and long suffering, with ioyfulnes geuyng thankes vnto the father whiche hath made vs meete to be partakers of the inheritaunce of saintes in lyght.

The

The Gospell.

WHyle Jesus spake vnto the people, beholde, there came a certayne ruler, and worshypped hym, saying, My daughter is euen nowe diseased, but come & lay thy hand vpon her, and she shal liue. And Jesus arose, & folowed hym, and so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeres, came behynde hym and touched the hemme of his vesture. For she sayde within her selfe, If I may touche but euen his vesture onlye, I shalbe safe. But Jesus turned hym about, and when he sawe her, he sayde, Daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrelles and people making a noyse, he sayde vnto them, Get you hence, for the mayde is not dead, but sleepeth. And they laughed hym to scorne. But when the people were put foorth, he went in, and toke her by the hande, and sayde, Damosell aryse. And the damosell arose. And this noyse was abroade in all that lande. Mat. ix.

The xxv. Sunday after trinitie.

The Collect.

STirre vp we beseche thee, O Lorde, the wylles of thy faythfull people, that they plenteously bryngyng foorth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde.

The

The Epistle.

Iere. xxiii.



Eholde the time commeth, sayeth the Lorde, that I will raise vp the ryghteous braunche of Dauid, which king shall beare rule, and he shall prosper with wisdome, and shall set vp equitie & ryghteousnesse agayne in earth. In his tyme shall Juda be saued, and Israel shall dwell without feare. And this is the name that they shall call hym, euen the lord our ryghteousnes: and therfore behold the tyme commeth sayth the Lord, that it shalbe no more said, The Lorde lyueth which brought the children of Israel out of the lande of Egypt: but, The Lorde lyueth which brought foorth and ledde the seede of the house of Israel out of the North lande, and from all countreys where I haue scattered them: and they shall dwell in theyr owne lande agayne.

The Gospell.

Iohn. vi.



Hen Jesus lyfte vp his eyes, & sawe a great company come vnto hym, he saith vnto Philip, whēce shall we bye bread, that these may eate? This he sayde to proue hym, for he hym selfe knewe what he woulde doe. Philip answered hym, Two hundred penyworth of bread are not sufficiēt for them, that euery man may take a lytle. One of his disciples (Andrewe Simon Peters brother) sayde vnto hym,

hym, There is a ladde here, whiche hath fiue barlye loaues and two fiſshes, but what are they among ſo many? And Jeſus ſayd, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe, in number about fiue thouſande. And Jeſus toke the bread, & when he had geuen thankes, he gaue to the diſciples, & the diſciples to them that were ſet downe, and lyke wyſe of the fiſshes as much as they woulde. When they had eaten enough, he ſayth vnto his diſciples, Gather vp the broke meate which remayneth, that nothing be loſt. And they gathered it together, and filled twelue baſkettes with the broken meate of the fiue barlye loaues, which broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſeene the myracles that Jeſus dyd) ſayde, This is of a trueth the ſame prophete that ſhould come into the world.

If there be any moe Sundayes before Aduent Sunday: to ſupplie the ſame, ſhalbe taken the ſeruice of ſome of thoſe ſundayes that were omitted betweene the Epiphanie and Septuageſima.

Saint Andrewe Apoſtle.

The Collect.

ALmightie God, whiche dydſt geue ſuche grace vnto thy holy apoſtle ſaint Andrewe, that he redyly obeyed the callyng of thy ſonne Jeſus Chriſte, and folowed hym without delay: Graunt vnto vs all, that we being called by thy holy worde, may forthwith geue ouer our ſelues, obedientlye to folowe thy holy commaundementes, through the ſame Jeſus Chriſte our Lorde.

¶ The Epistle.

Iere. Rom.x.



F thou knowledge with thy mouth that Jesus is the lord, and beleue in thy heart that GOD rayled hym vp from death, thou shalt be safe. For to beleue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the scripture sayth, Whosoeuer beleueth on him, shall not be confounded. There is no difference betweene the Jewe & the Gentile: for one is Lorde of all, which is riche vnto all that call vpon him. For whosoeuer doth call on the name of the Lorde, shalbe safe. Howe then shall they call on him on whom they haue not beleued? Howe shall they beleue on him, on whom they haue not heard? How shall they heare without a preacher? And howe shall they preache without they be sent? as it is written, How beautiful are the feete of them which bring tidinges of peace, and bryng tydinges of good thinges? But they haue not all obeyed to the Gospell. For Elai sayth, Lorde, who hath beleued our sayinges? So then fayth commeth by hearyng, and hearyng commeth by the worde of God. But I aske, Haue they not heard? No doubt their sounde went out into all landes, and their words into the endes of the world. But I demaunde whether Israel did know or not? First Moyses sayth, I wyll prouoke you to enuie by them that are no people, by a foolishe nation I wyll anger you. Elai after that is bolde, and sayth, I am founde of them that sought me not, I am manifest vnto them that asked not after me. But agaynst Israel he sayth, All day long haue I stretched foorth

Ioel

my

ny handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.



So Jesus walked by the sea of Galilee, he sawe two brethren, Simon whiche was called Peter, and Andrewe his brother, castyng a net into the sea (for they were fishers) and he sayth vnto them, Folow me, and I wyll make you to become fishers of men. And they straightway left their nettes and folowed him. And when he was gone forth from thence, he sawe other two brethrē, James the sonne of Zebedee, and John his brother, in the shippe with Zebedee their father, mendyng their nettes, and he called them: and they immediatly left the shippe & their father, and folowed hym. Matth. iiii

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuyng God, whiche for the more confirmation of the fayth, dyddest suffer thy holy apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectlye and without all doubt to beleue in thy sonne Jesus Christe, that our fayth in thy syght neuer be reproued. Heare vs (O Lorde) through the same Jesus Christe, to whom with thee and the holye ghost be all honour. &c.

The Epistle.

Ephes.ii.  OW ye are not straungers, nor foreyners, but citezins with the saintes, and of the housholde of God, and are built vpon the foundation of the apostles and prophetes, Jesus Christe him selfe being ỹ head corner stone, in whom what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde, in whom ye also are buylt together, to be an habitation of God, through the holy ghost.

The Gospell.

Iohn.xx.  Homas one of ỹ twelue, whiche is called Didymus, was not with thē when Jesus came. The other disciples therefore sayd vnto hym, We haue seene the Lorde. But he sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I wyll not beleue. And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middes, and saide, Peace be vnto you. And after that, he said to Thomas, Bring thy fynger hyther, and see my handes, and reache hyther thy hande, and thrust it into my side, & be not faythlesse, but beleuing. Thomas aunswered, and sayde

vnto

vnto hym, My Lorde and my God. Jesus saide vnto him, Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene me and yet haue beleued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written that ye might beleue that Jesus Christ is the sonne of God, and that (in beleuing) ye might haue life through his name.

The Conuersion of Saint Paul.

The Collect.

O God which hast taught all the worlde through the preaching of thy blessed apostle S. Paul, graunt we beseche thee that we which the haue this wonderfull conuersion in remembraunce, may folowe and fulfill thy holye doctrine that he taught, through Jesu Christe our Lorde.

The Epistle.

SAul yet breathyng out threatninges and slaughter agaynst the disciples of the lorde, went vnto the hye priest, and desyred of hym letters to carry to Damasco to the Synagogues, that yf he found any of this way (whether they were men or women) he might bryng them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nygh to Damasco, sodaynly there shined rounde about him a light from heauen, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he saide, What art thou Lorde? And the Lorde sayde, I am Jesus

Actes.ix.

whom thou persecutest. It is harde for thee to kicke
against the prycke. And he both trembling and asto-
nied sayde: Lorde, what wylt thou have me to do?
And the Lorde sayde vnto him: Aryse and go into the
cyte, & it shalbe told the what thou must do. The
men which iourneyed with him, stode amased,
hearyng a voyce, but seyng no man. And Saul a-
rose from the earth, and when he opened his eyes,
he sawe no man. But they led him by the hands and
brought him into Damasco. And he was three
dayes without sight, & neither dyd eate nor drynche.
And there was a certayne disciple at Damasco, na-
med Ananias, and vnto him sayde the Lorde in a visi-
on: Ananias. And he sayde, Beholde I am here Lorde.
And the Lorde sayde vnto him: Aryse and go into the
streate (which is called Strayght) and serche in the
house of Iudas, after one called Saul of Tharsus.
For beholde he prayeth, and hath seene in a vision a
man named Ananias, comming in to him, and put-
tyng his handes on him, that he myght receaue his
sight. Then Ananias answered: Lorde I have
herde by many of this man, how much euyll he hath
done to thy saintes at Hierusalem, and here he hath
auctoryte of the hye preestes to bynde all that call on
thy name. Then the Lorde sayde vnto him: Go thy way, for
he is a chosen vessell vnto me, to beare my name be-
fore the Gentyles, and kynges, and the children of
Israel. For I will shewe him how great thynges he
must suffer for my names sake. And Ananias went
his way, and entred into the house, and put his
handes on him and sayde: Brother Saul the Lord
that appeared vnto thee in the way as thou camest,
hath sent me that thou myghtest receaue thy syght,
and be fylled with the holy ghost. And immediatlye

there fell from his eyes as it had ben scales, and he receaued syght, and arose, and was baptized, and receaued meate, and was comforted. Then was Saul a certaine dayes with the disciples that were at Damascus, and straightway he preached Christe in the Synagoges, how that he was the sonne of God. But all that heard him were astonied, and sayde: Is not this he that spoyled them which called vpon this name in Hierusalem, and came hyther for that intent, that he myght bryng them bound vnto the hie Priestes? But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, affirming that this was very Christe.

Luke.ii.

The Gospell.

Matth.xix

Then answered and sayd Peter vnto Jesus, Behold we haue forsaken all and followed thee, what shall we haue therfore? Jesus sayd vnto them, Verely I say vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, shall receaue an hundreth folde, and shall inherite euerlastyng life. But many that are first shalbe last, and the last shalbe first.

¶ The Collect.

ALmightie and everlasting GOD, we humbly beseche thy maiestie, that as thy only begotten sonne was this day presented in the temple, in substaunce of our flesshe: so graunt that we may be presented vnto thee with pure and cleare myndes: by Jesus Christe our Lorde.

¶ The Epistle.

¶ The same that is appointed for the Sounday.

¶ The Gospell.

Luke, ii.

WHen the time of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem to present him to the lord, (as it is written in ỹ law of the Lorde, Every manchylde that firste openeth the matrix, shalbe called holye to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of Turtle doues, or two younge pigeons. And beholde, there was a man in Hierusalem, whose name was Symeon. And the same man was iust and godly, and loked for the consolation of Israel, and the holy ghost was in him. And he had answere made him of the holye ghost, that he shoulde not see death, except he firste sawe the Lorde Christe. And he came by inspiration into the temple.

¶ The Collect.

Almightie God, whiche in the place of the trayterour Judas diddest choose thy faythfull seruaunt Matthias, to be of the number of thine twelue apostles: graunt that thy Churche being alwaye preserued from false apostles, may be ordered and guided by faythfull and true pastors, through Iesus Christe our Lorde.

The Epistle.



In those dayes ye Peter stoode vp in the middes of the disciples, & sayde (The nombre of names that were together, were about an hundred and twentie.) Ye men & brethren, this scripture must needes haue ben fulfilled, which the holy ghost through ye mouth of Dauid spake before of Iudas, which was guyde to them that toke Iesus. For he was numbred with vs, and had obtayned felowship in this ministracion. And the same hath now possessed a plot of grounde with the rewarde of vnrighteousnesse, and when he was hanged, burst a sunder in the middes, & all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuche that the same felde is called in their proper tongue Aceldama, that is to say, the bloudy felde. For it is written in the booke of Psalmes, Let his habitacion be voyde, and no man be dwelling therein: and his office let another take. Wherefore of these men which haue companyed with vs (all the tyme that the Lorde Ie-

Actes.i.

Mark.xi.

¶ The

sus had all his conuersation among vs, beginning
Act.i. from the baptisme of Iohn, vnto the same day that he
was taken vp from vs, must one be ordayned to be a
witnesse with vs of his resurrection. And they ap-
pointed two, Ioseph called Barsabas, (whose surname was Iustus) and Matthias. And
they prayed, and said, Thou Lorde which
knowest the heartes of all men, shewe whether of
these two thou hast chosen, that he may take the
Act.i. rowme of this ministration and apostleship, from
which Iudas by transgression fell, that he might
go to his owne place. And they gaue foorth their
lottes, and the lot fell vpon Matthias, and he was
counted with the eleuen apostles.

Matth.xi. [illegible] that time Iesus an-
swered, and said, I thanke
thee, (O father) Lorde of
heauen & earth, because
thou hast hyd these thyn-
ges from the wyse and
prudent, and hast reuea-
led them vnto babes. Euen
so, father, for so it pleased

¶ The

The Colle.

WE beseche thee Lorde, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation by the message of an angell: so by his crosse and passion, we may be brought vnto the glorie of his resurrection, through the same Christe our Lorde.

The Epistle. Esai.vii.



MOre spake vnto Achaz, saying, Aske a token of the Lorde thy God, whether it be towarde the deepe in the earth, or towarde the hie place aboue. Then said Achaz, I will not aske, neither will I tempte the Lorde. And he sayde, Heare ye now, ye of the house of Dauid, Is it not enough for you that ye be grieuous vnto men, but that ye will grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue and bring forth a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euyll, and choose the good.

¶ The Gospell. Luke.i.



AND in the sixth moneth the angell Gabriel was sent from God, vnto a citie of Galilee, named Nazareth, to a virgin spouled to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the angell went in vnto her, and sayde,

Hayle

Hayle full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at this saying, and cast in her mind what maner of salutation this should be. And the angel sayd vnto her, Feare not Marie, for thou hast founde grace with God. Beholde, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Jesus: He shalbe great, and shalbe called the sonne of the highest. And the Lorde God shall geue vnto hym the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shalbe no ende. Then saide Marie to the angell, How can this be, seeing I know not a man? And the angell answered, and sayde vnto her, The holy ghost shall come vppon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing whiche shalbe borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceaued a sonne in her age, and this is the sixth moneth, whiche was called barren: for with God nothing shalbe vnpossible. And Marie saide, Beholde the handmayde of the Lorde, be it vnto me according to thy word. And the angell departed from her.

Saint Markes day.

The Collect.

Almightie God, which hast instructed thy holy Churche with the heauenly doctrine of thy Euangelist saint Marke, geue vs grace that we be not, lyke children, caryed away with euery blast of vayne doctrine, but firmelye to be established in the trueth of thy holy Gospel, through Jesus Christ our Lorde.

The

¶ The Epistle.



Vnto euery one of vs is geuen grace, accordyng to the measure of the gift of Christe. Wherefore he sayth, When he went vp on hye, he ledde captiuitie captiue, & gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? He that descended, is euen the same also that ascended vp aboue al heauens, to fulfill all thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes and teachers, to the edifying of the saintes, to the worke and administration, euen to the edifiyng of the bodye of Christe, tyll we all come to the vnitie of the fayth, and knowledge of the sonne of GOD, vnto a perfect man, vnto the measure of the ful perfect age of Christe. That we henceforth shoulde be no more chyldren, wauering and caryed about with euery winde of doctrine, by the wylynesse of men, through craftynesse, whereby they lay awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym whiche is the head, euen Christe, in whom yf al the body be coupled and knit together throughout euery ioynt, where with one ministreth to another (accordyng to the operation, as euery part hath his measure) he encreaseth the body, vnto the edifiing of it selfe through loue. Ephe. xiiii

The

Iohn.xv.



Am the true vine, and my father is an husbande man. Euery braunche that beareth not fruite in me, he wyll take away: And euery braunche that beareth fruite, wyll he purge, that it may bring forth more fruite. Nowe are ye cleane through the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braũche can not beare fruite of it selfe, except it byde in the vine: no more can ye, except ye abide in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth muche fruite. For without me can ye do nothyng. If a man byde not in me, he is cast forth as a braunche, and is wythered, and men gather them, and cast them into the fyre, and they burne. If ye abyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my father glorified, that ye beare much fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers cõmaundementes, and abyde in his loue. These thinges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

Saint Philip and Iames.

The Collect.

ALmightie God, whom truely to know is euerlasting life: graunt vs perfectly to knowe thy sonne

lonne Jesus Christe to be the way, the trueth, and the lyfe, as thou hast taught saint Philip and other the apostles, through Jesus Christe our Lorde.

The Epistle.

IAmes the seruaunt of God, and of the lorde Jesus Christ, sendeth greeting to the twelue tribes whiche are scattered abroade. My brethren count it for an exceedyng ioy, when ye fall into diuers temptations, knowyng this, that the trying of your fayth gendreth patience: and let patience haue her perfecte worke, that ye may be perfect and sounde, lackyng nothyng. If any of you lacke wysdome, let him aske of hym that geueth it, euen God, whiche geueth to all men indifferently, and casteth no man in the teethe, and it shalbe geuen hym. But let him aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the sea, whiche is toste of the wyndes, and caryed with violence. Neither let that man thinke that he shall receaue any thing of the Lorde. A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let hym that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse shall he passe away. For as the Sonne ryseth with heate, and the grasse wythereth, and his floure falleth away, and the beautie of the fashion of it perisheth: Euen so shall the ryche man perishe in his wayes. Happy is the man that endureth temptation: For when he is tryed, he shall receaue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. Iames. i.

The

Iohn.xiiii.

AND Jesus sayde vnto his disciples, Let not your heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I would haue told you. I go to prepare a place for you: & yf I go to prepare a place for you, I wyll come agayne & receaue you, euen vnto my selfe, that where I am, there may ye be also. And whyther I go you knowe, and the way ye knowe. Thomas saith vnto him, Lord, we knowe not whyther thou goest, and howe is it possible for vs to knowe the way? Jesus sayth vnto hym, I am the way, the trueth, and the lyfe. No man commeth to the father but by me. If ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue seene him. Philip sayth vnto him, Lorde, shewe vs the father, and it sufficeth vs. Jesus sayth vnto him, Haue I ben so long tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father. And how sayest thou then, shewe vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me: or els beleue me for the workes sake. Verily verily I say vnto you, he that beleueth on me, the workes that I do, the same shall he do also. And greater workes then these shall he do, because I go vnto my father.

And

And whatsoeuer ye aske in my name, that wyll I do, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I wyll do it.

Saint Barnabe Apostle.

The Collect.

LOrde almyghtie, whiche hast indued thy holye Apostle Barnabas with singular gyftes of thy holy ghost: let us not be destitute of thy manyfolde gyftes, nor yet of grace, to vse them alway to thy honour & glory, through Jesus Christe our lord.

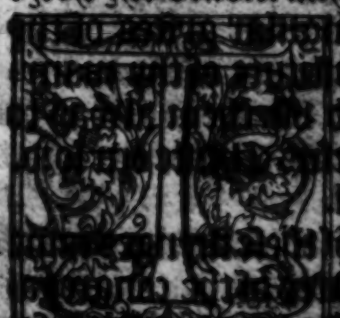
The Epistle.

THe tydynges of these thynges came vnto the eares of the congregacion whiche was in Hierusalem. And they sente forth Barnabas, that he shoulde go vnto Antioche: whiche when he came, and had seene the grace of god, was glad, & exhorted them all, that with purpose of heart, they would cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of faith, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seeke Saule: and when he had founde hym, he brought hym vnto Antioche. And it chaunced that a whole yere they had their conuersation there in the congregation, and taught many people: insomuche that the disciples at Antioche were the first that were called Christians. In those dayes came prophetes from Hierusalem vnto Antioche: and there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be great

Actes, xi.

sende succour vnto the brethren which dweit in Iurie, whiche thyng they also dyd, and sent it to the Elders by the handes of Barnabas and Saul.

Iohn. xv.



I



Esai.xl.

Luke.i.

hym, and his workes go before hym. He shall feede his flocke lyke an heardman. He shall gather the Lammes together with his arme, and carye them in his bosome, and shall kyndly entreate those that beare young.

The Gospell.

Luke.i. ELizabethes tyme came, that she should be deliuered, & she brought foorth a sonne. And her neyghbours & her cosins heard howe the Lorde had shewed great mercy vppon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcise the chylde, and called his name Zacharie, after the name of his father. And his mother answered and sayde, Not so, but his name shalbe called Iohn. And they sayde vnto her, There is none of thy kynred that is named with this name. And they made signes to his father, howe he would haue hym called. And he asked for wrytyng tables, and wrote, saying, His name is Iohn. And they maruayled all. And his mouth was opened immediatly, and his tongue also, and he spake, and praysed God. And feare came on all them that dwelt nye vnto hym. And all these sayinges was noysed abroade throughout all the hye countrey of Iurie. And they that hearde them, layde them vp in their heartes, saying, What maner of chylde shall this be? And the hande of the Lorde was with hym. And his father Zacharias was fylled with the holye ghost, and prophecied, saying,

Praysed

Prayſed be the Lorde God of Iſrael, for he hath viſited and redeemed his people. And hath rayſed vp an horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid. Euen as he promiſed by the mouth of his holye prophetes, whiche were ſence the world began. That we ſhould be ſaued from our enemies, and from the hande of all that hate vs. That he woulde deale mercyfully with our fathers, and remember his holy couenaunt: That he woulde performe the othe whiche he ſware to our father Abraham for to geue vs: That we beyng delyuered out of the handes of our enemies, myght ſerue hym without feare all the dayes of our lyfe, in ſuche holyneſſe and ryghteouſneſſe as are acceptable for hym. And thou chylde ſhalt be called the prophete of the hygheſt, for thou ſhalt go before the face of the Lorde to prepare his wayes. To geue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes. Through the tender mercy of our GOD, whereby the day ſpryng from an hygh hath viſited vs. To geue lyght to them that ſate in darkneſſe, and in the ſhadowe of death, and to guyde our feete into the way of peace. And the chylde grewe, and wared ſtrong in ſpirite, and was in wyldernesſe tyll the day came when he ſhoulde ſhewe hym ſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmyghtie GOD, whiche by thy ſonne Jeſus Chriſt haſt geuen to thy apoſtle Saint Peter many excellent gyftes, and commaundeſt hym earneſtly to feede thy flocke: make we beſeche thee

all Bishops and pastours diligently to preache thy holy worde, and the people obediently to folowe the same, that they may receaue the crowne of euerlasting glory: through Jesus Christe our Lorde.

The Epistle.

Actes. xii.



T the same tyme Herode the king stretched forth his handes to vexe certayne of the congregation. And he kylled James the brother of John with the swoorde. And because he sawe it pleased the Jewes, he proceeded further, and toke Peter also. Then were the dayes of sweete bread. And when he had caught hym, he put hym in prison also, and delyuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people. And Peter was kept in prison, but prayer was made without ceassyng of the congregation vnto GOD for hym. And when Herode would haue brought hym out vnto the people, the same night slept Peter betweene two souldiers, bounde with two chaynes, and the kepers before the doore kepte the prison. And beholde, the angel of the Lorde was there present, and a lyght shyned in the habitation. And he smote Peter on the syde, and styrred hym vp, saying, Aryse vp quickly. And his chaynes fell from his handes. And the angel sayde vnto hym, Gyrde thy selfe, and bynde on thy sandales: and he so dyd. And he sayth vnto hym, Cast thy garment about thee, and folowe me. And he came out, and folowed hym, and wyste not that it was trueth whiche was done by the angel, but thought he had seene a vision. When they were past

the

the fyrste and seconde watche, they came vnto the yron gate whiche leadeth to the citie, which opened to them by his owne accord. And they went out, and passed through one streete, and foorthwith the angel departed from hym. And when Peter was come to hym selfe, he sayde, Nowe I knowe of a suertie that the Lorde hath sent his angel, and hath delyuered me out of the hande of Herode, and from all the waytyng of the people of the Jewes.

The Gospell.



Hen Jesus came into the coastes of the citie which is called Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the sonne of man am? They sayde, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the prophetes. He sayth vnto them, But whom say ye that I am? Simon Peter answered and sayd, Thou art Christ the sonne of the lyuyng God. And Jesus answered, and sayde vnto hym, Happye art thou Simon the sonne of Jonas: for flesshe and blood hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, that thou art Peter, and vppon this rocke wyll I buylde my congregation, and the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdome of heauen. And whatsoeuer thou bindest in earth, shalbe bounde in heauen, and whatsoeuer thou lookest in earth, shalbe looked in heauen. Mat. xvi. xx. 18.

¶ Saint Iames Apostle.

The Collect.

GRaunt, O mercyfull God, that as thy holye apostle Saint James, leauyng his father and all that he had, without delay was obedient vnto the callyng of thy sonne Iesus Christe, and folowed hym: So we, forsakyng all worldly and carnall affections, may be euermore redye to folowe thy commaundementes, through Iesus Christe our Lorde.

The Epistle.

Actes, xi.



N those dayes came prophetes from the citie of Hierusalem vnto Antioch: and there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde be great dearth throughout al the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iurie: whiche thyng they also dyd, and sent it to the Elders by the handes of Barnabas and Saul. At the same tyme Herode the kyng stretched forth his handes to vexe certayne of the congregation: and he killed Iames the brother of John with the sworde. And because he sawe it pleased the Iewes, he proceeded further, and toke Peter also.

The Gospell.

Mat. xx,



Then came to hym the mother of Zebedees childrē, with her sonnes, worshipping him, & desyryng a certayne thyng of him. And he saide vnto her, What wylt thou? She sayde vnto hym,

hym, Graunt that these my two sonnes may sit, the one on thy ryght hande, and the other on thy left, in thy kyngdome. But Iesus answered and sayde, Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptisme that I am baptised with? They sayde vnto hym, We are. He sayde vnto them, Ye shall drynke in deede of my cup, and be baptised with the baptisme that I am baptised with: but to sitte on my ryght hande and on my left, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the tenne hearde this, they disdained at the two brethren. But Iesus called them vnto hym, and sayde, Ye know that the princes of the nations haue dominion ouer them, & they that are great men, exercise auctoritie vppon them. It shall not be so among you. But whosoeuer wyll be great among you, let him be your minister: and whosoeuer wyll be cheefe among you, let hym be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a redemption for many.

Saint Bartholomewe Apostle.

The Collect.

O Almyghtie and euerlastyng God, whiche hast geuen grace to thy apostle Bartholome we truely to beleue, and to preache thy worde: graunt we beseche thee vnto thy Churche, both to loue that he beleued, and to preache that he taught: through Christ our Lorde.

The

The Epistle.

Actes.v.

BY the handes of the apostles were many signes & wonders shewed among the people. And they were altogether with one accord in Salomons porche. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleued in the Lorde both of men and women, grewe more and more: in so muche that they brought the sicke into the streetes, and layde them on beddes, and couches, that at the least way the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sycke folkes, and them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospell.

Luke. xxii

AND there was a stryfe among them, whiche of them shoulde seeme to be the greatest. And he sayde vnto them, The kings of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious lordes. But ye shall not so be: But he that is greatest among you, shalbe as the younger, and he that is

cheefe,

cheefe, shalbe as he that doth ministier. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bydden with me in my temptations: And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drynke at my table in my kingdome, and sit on seates iudgyng the twelue tribes of Israel.

Saint Matthewe.

The Collect.

ALmyghtie GOD, whiche by thy blessed sonne dyddest call Matthewe from the receipte of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres, and inordinate loue of rychesse, and to folowe thy sayde sonne Iesus Christe, who lyueth and raigneth &c.

The Epistle.

SEyng that we haue such an office, euen as God hath had mercy on vs, we go not out of kind, but haue caste from vs the clokes of vnhonestie, and walke not in craftinesse, neyther handle we the worde of God deceytfullye, but open the trueth, and report our selues to euery mans conscience in the syght of GOD. If our Gospell be yet hyd, it is hyd among them that are lost, in whom the God of this worlde hath blynded the myndes of them whiche beleue not, lest the lyght of the Gospell of ii. Cor. iiii

the

the glory of Christe (whiche is the image of God) shoulde shyne vnto them. For we preache not our selues, but Christe Jesus to be the Lorde, and our selues your seruauntes, for Jesus sake. For it is God that commaundeth the lyght to shyne out of darknesse, whiche hath shyned in our heartes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospell.

Mat.ix.

AND as Jesus passed forth from thence, he sawe a man (named Matthewe) syttyng at the receipt of custome, and he sayde vnto him, Folowe me. And he arose, & folowed him. And it came to passe as Jesus sate at meate in his house, behold many Publicans also & sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples, Why eateth your maister with Publicanes and sinners? But when Jesus hearde that, he sayde vnto them, They that be strong, neede not the Phisition, but they that are sicke. Go ye rather & learne what that meaneth: I will haue mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentaunce.

Saint Michael and all Angelles.

The Collect.

EVerlastyng God, which hast ordayned and constituted the seruices of all angels and men in a wonderfull order: mercyfully graunt, that they whiche alway do thee seruice in heauen, may

by

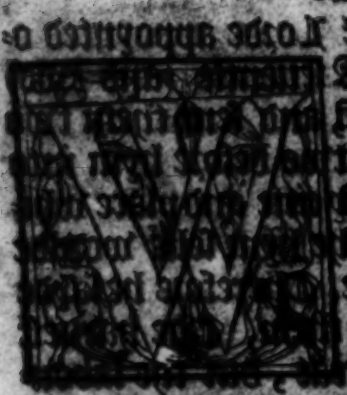
by thy appoyntement succour and defend vs in earth, through Jesus Christ our Lorde. &c.

The Epistle.

THere was a great battayle in heauen. Michael and his angels fought with the Dragon, and the Dragon fought with his angels, and preuayled not, neyther was theyr place founde any more in heauen. And the great Dragon, that olde Serpent, called the Deuill and Sathanas, was cast out, whiche deceaueth all the worlde. And he was cast into the earth, & his angels were cast out also with him. And I heard a loude voyce, saying, Now is come saluation, & strength, & the kingdome of our god, and the power of his Christ: For the accuser of our brethren is cast downe, whiche accused them before God day and nyght. And they ouercame him by the blood of the lambe, and by the worde of theyr testimonie, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woo vnto the inhabiters of the earth, and of the sea, for the deuyl is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a short tyme. Apoc. xii.

The Gospell.

AT the same tyme came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto hym, and set hym in the myddest of them, and sayde, Verely I say vnto you, except ye turne and become as children, Mat. xviii



Epheſus. The cloke that I left at Troada with Carpus, when thou comeſt bring with thee, and the bookes, but ſpecially the parchment. Alexander the Coppersmith hath much euill, the Lorde reward him according to his deedes, of whom be thou

A

The Gospell.

Luke. xii.

THe Lorde appoynted o-ther seuentie (and two) also, and sent them two and two before hym into euery citie and place whi-ther he hym selfe woulde come. Therefore he sayde vnto them, The harueste is great, but the labou-rers are fewe. Pray ye therefore the Lorde of the harueste, to sende forth labourers into the harueste. Go your wayes, beholde, I sende you forth as Lambes among Wolues. Beare no wallet, neyther scrippe, nor shoes, and salute no man by the way. Into whatsoeuer house ye entre, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon hym: if not, it shall returne to you agayne. And in the same house, ye shall, eating and drynkyng such thinges as they geue: for the labourer is worthy of his wages.

Simon and Iude Apostles.

The Collect.

ALmightie God, whome we worship this day in the congregation vpon the foundation of the apostles and prophetes, Jesu Christe hym selfe beyng the head corner stone: Graunte vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee, through Jesu Christ our Lorde.

The



Iudas the seruaunt of Jesu Christe, the brother of James, to them whiche are called & sanctified in God the father, and preserued in Jesu Christe: Mercie vnto you, & peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needeful for me to write vnto you, to exhort you that ye shoulde continuallye labour in the fayth, which was once geuen vnto the saintes. For there are certayne vngodly men craftyly crept in, of which it was written afore tyme vnto such iudgement: They turne the grace of our God vnto wantonnesse, and deny God (whiche is the only Lorde) and our Lorde Jesu Christe. My minde is therefore to put you in remembraunce, forasmuche as ye once knowe this, howe that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which after beleued not. The angels also whiche kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaynes vnder darknesse, vnto the iudgement of the great day. Euen as Sodom and Gomorr, and the cities about them, which in lyke maner defiled them selues with fornication, and followed straunge flesche, are set forth for an example, & suffer the payne of eternall fyre. Likewyse these beinge deceaued by dreames, defile the flesche, despise rulers, and speake euill of them that are in authoritie.

Iude, i.

¶ The Gospell.

Iohn. xv.



His commaunde I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne, howbeit because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the world hateth you. Remember ỹ worde that I sayd vnto you, The seruaunt is not greater then the Lord. If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they will kepe yours also. But all these thinges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes whiche none other man dyd, they should haue had no sinne. But now haue they both seene and hated, not onlye me, but also my father. But this happeneth, that the saying myght be fulfilled that is written in their lawe, They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth, (whiche proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue ben with me from the beginnyng.

* All

¶ The Collect.

ALmightie God, whiche hast knit togethere thy elect in one Communion and felowshyp, in the mysticall body of thy sonne Christe our Lorde: Graunt vs grace so to folowe thy holy saintes, in all vertuous and godly liuyng, that we may come to those inspekable ioyes which thou hast prepared for them that vnfaignedly loue thee, through Jesus Christe our Lorde.

The Epistle.

BEholde, I Johñ sawe a- Apoc.vii.
nother angell ascende from the ryssing of the Sunne, whiche had the seale of the liuing God, and he cryed with a loude voyce to the foure angels (to whō power was geuen to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, tyll we haue sealed the seruauntes of our GOD in their foreheades. And I heard the number of them which were sealed. And there were sealed an hundreth and fourtie and foure thousand, of all the tribes of the chyldren of Israel.

Of the tribe of Juda were sealed. xii. M.
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the tribe of Aser were sealed. xii. M.
Of the tribe of Neptalim were sealed. xii. M.
Of the tribe of Manasses were sealed. xii. M.
Of the tribe of Simeon were sealed. xii. M.

Of the tribe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.
Of the tribe of Joseph were sealed. xii. M.
Of the tribe of Beniamin were sealed. xii. M.

A

After this I beheld, and loe a great multitude (which no man can number) of al nations and people, and tongues, stoode before the seate, and before the lamme, clothed with long white garmentes, and palmes in their handes, and cryed with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the lamme. And al the angels stoode in the compasse of the seate, and of the elders, and the foure beastes, and fel before the seate on their faces, and worshipped GOD, saying Amen. Blessing, and glorie, and wysdome, and thanke, and honour, and power, and myght, be vnto our God for euermore. Amen.

The Gospell.

Matth. v.

IEsus seeing the people, went vp into the mountayne, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that mourne, for they shall receaue comfort. Blessed are the meeke, for they shall receaue the inheritaunce of the earth. Blessed are they whiche hunger and thyrste after righte ousnes, for they shalbe satisfied. Blessed are the mercyfull, for they shall obtayne mercie. Blessed are the pure in heart, for they shal see GOD. Blessed are the peace-

makers,

makers, for they shalbe called the chyldren of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all maner of euyll sayinges agaynst you for my sake: reioyce & be glad, for great is your rewarde in heauen: for so persecuted they the prophetes which were before you.

¶ The order for the administration *of the Lordes Supper, or holye* Communion.

SO many as intende to be partakers of the holy Communion, shall signifie their names to the Curate ouernight, or els in the mornyng afore the beginnyng of mornyng prayer, or immediatly after.

And yf any of those be an open and notorious euill liuer, so that the congregation by him is offended, or haue done any wrong to his neighbours by worde or deede: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wyse not to presume to the Lordes table, vntil he haue openly declared him selfe to haue truely repented and amended his former naughtie lyfe, that the congregation may therby be satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare hym selfe to be in full purpose so to do, assoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betweene whom he perceaueth malice and hatred to raigne, not ſuffering them to be partakers of the Lordes table, vntyll he knowe them to be reconciled. And if one of the parties ſo at variaunce, be content to forgeue from the bottome of his heart, all that the other hath treſpaſſed agaynſt hym, and to make amendes for that he hym ſelfe hath offended, and the other partie wyll not be perſwaded to a godly vnitie, but remayne ſtill in his frowardnes and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy communion, and not hym that is obſtinate.

The table hauing at the Communion tyme a faire whyte linnen cloth vpon it, ſhall ſtande in the bodye of the Church, or in the Chauncell, where Morning and Euenyng prayer be appoynted to be ſayde. And the Prieſt ſtanding at the North ſide of the table, ſhal ſay the Lordes prayer, with this Collect folowyng.

ALmightie god, vnto whom al heartes be open, all deſyres knowen, & from whom no ſecretes are hyd, cleanſe the thoughtes of our heartes by the inſpiration of thy holy ſpirite, that we may perfectly loue thee, and worthyly magnifie thy holye name, through Chriſte our Lorde. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctlye all the ten cõmaundementes. And the people kneeling, ſhall after euery commaundement aſke gods mercie for their tranſgreſsion of the ſame, after this ſort.

The Miniſter.

GOD ſpake theſe wordes and ſaide, I am the Lord thy GOD. Thou ſhalt haue none other Gods but me.

People.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the liknesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe downe to them nor worship them: For I the Lord thy God am a gelous God, and visite the sinne of the fathers vppon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue me & kepe my commaundementes.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

The Minister.

Thou shalt not take the name of the Lorde thy God in vayne: For the Lorde wylt not holde hym gyltles that taketh his name in vayne.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Remember that thou kepe holye the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seuenth day is the Sabbath of the Lorde thy GOD. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manseruaunt, and thy mayde seruaunt, thy cattel, and the straunger that is within thy gates: For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth

day, and halowed it.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt do no murther.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witnesse agaynst thy neighbour.

People.

Lord haue mercie vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house.
Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes

lawes in our heartes, we beseche thee.

¶ Then shall folowe the Collecte of the day, with one of these two Collectes folowyng for the Queene. The Priest standyng and saying.

¶ Let vs pray.

ALmightie God, whose kingdome is euerlasting, & powre infinite: haue mercie vppon the whole congregation, and so rule the heart of thy chosen seruaunt Iames our King, and gouernour, that he (knowyng whose minister he is) may aboue all thinges seeke thyne honour and glory, and that we her subiectes (duely considering whose auctoritie he hath) may faythfully serue, honour, and humbly obey him, in thee, and for thee, accordyng to thy blessed word and ordinaunce: through Jesus Christe our Lord, who with thee and the holy ghost liueth and raigneth euer one God, worlde without ende. Amen.

ALmightie and euerlasting God, we be taught by thy holy word, that the heartes of kynges are in thy rule and gouernaunce, and that thou doest dispose and turne them as it semeth best to thy godlye wyldome: we humbly beseche thee so to dispose and gouerne the hearte of [illegible] thy seruaunt, our King & gouernour, that in al his thoughtes, wordes, and workes, he may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlynesse. Graunt this O mercyfull father, for thy deare sonnes sake Jesus Christe our Lorde.

¶ Immediatly

¶ Immediatly after the Collectes, the Priest shall reade the Epistle beginnyng thus.

¶ The Epistle written in the Chapter of.

¶ And the Epistle ended, he shall say the Gospell, beginning thus.

¶ The Gospell written in the Chapter of.

¶ And the Epistle and Gospell being ended, shall be sayde the Crede.



Beleue in one GOD the father almightie, maker of heauen and earth, and of all thinges visible and inuisible: and in one Lorde Jesu Christ, the only begotten sonne of God, begotten of his father before all worldes, GOD of God, lyght of lyght, very God of very God, begotten, not made, being of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluation came downe from heauen, and was incarnate by the holy ghost of the virgin Marie, and was made man, and was crucified also for vs vnder Pontius Pilate, he suffered, and was buried, and the third day he arose agayne according to the scriptures, and ascended into heauen, and sitteth at the ryght hande of the father, and he shall come agayne with glory to iudge both the quicke and the dead, whose kyngdome shall haue none ende. And I beleue in the holy ghost, the Lorde and geuer of lyfe, who proceedeth from the father and the sonne, with the father and the sonne together is worshipped and glorified, who spake by the prophetes. And I beleue one Catholique and Apostolique Churche.

I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the lyfe of the worlde to come. Amen.

¶ After the Crede, yf there be no Sermon, shall followe one of the Homilies alredye set foorth, or hereafter to be set foorth by common authoritie.

¶ And after such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people whether there be any holydayes or fastyng dayes in the weeke folowyng, and carnestly exhort them to remember the poore, saying one or mo of these sentences folowyng, as he thynketh most conuenient by his discretion.

Let your lyght so shine before men, that they may see your good workes, & glorifie your father whiche is in heauen. Matth.v.

Lay not vp for your selues treasure vppon the earth, where the rust and moth doth corrupt, and where theeues breake through and steale. But lay vp for your selues treasures in heauen, where neyther rust nor moth doth corrupt, and where theeues do not breake through and steale. Matth.vi.

Whatsoeuer ye woulde that men shoulde do vnto you, euen so do vnto them: for this is the lawe and the prophetes. Matth.vii.

Not euery one that sayth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doeth the wyll of my father whiche is in heauen. Matth.vii.

Zache stoode forth, and sayde vnto the Lord, Behold Lorde, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, Luke.xix.

I

I restore foure folde.

.Cor.ix. Who goeth a warfare at any tyme of his owne cost? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

Cor. ix. If we haue sowen vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges?

.Cor.ix. Do ye not know, that they which minister about holy thynges, liue of the sacrifice? they which wayte of the aulter, are partakers with the aulter? Euen so hath the Lorde also ordayned, that they whiche preache the Gospell, should liue of the Gospell.

ii.Cor.ix. He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery man do accordyng as he is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull geuer.

Galat.vi. Let him that is taught in the worde, minister vnto hym that teacheth in all good thynges. Be not deceaued, god is not mocked. For whatsoeuer a man soweth, that shall he reape.

Galat.i. Whyle we haue tyme, let vs do good vnto al men, and specially vnto them which are of the housholde of fayth.

i.Tim.vi. Godlynesse is great riches, yf a man be content with that he hath. For we brought nothing into the worlde, neither may we carry any thing out.

i.Tim.vi. Charge them whiche are riche in this worlde, that they be redye to geue, and gladde to distribute, laying vp in store for them selues a good foundation agaynst the tyme to come, that they may attayne eternall lyfe.

Hebre.vi. GOD is not vnrighteous, that he wyll forget your

your workes and labour that proceedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, and yet do minister.

To do good, and to distribute, forget not, for with such sacrifices God is pleased. Hebre.xiii

Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in hym? i.Iohn.iii.

Geue almes of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee. Tob.iiii.

Be mercifull after thy power. If thou hast much, geue plenteously. If thou hast litle, do thy diligence gladly to geue of that litle: for so gatherest thou thy selfe a good rewarde in the day of necessitie. Tob.iiii.

He that hath pitie vppon the poore, lendeth vnto the Lorde, and lohe what he layeth out, it shalbe payde hym agayne. Pro.xix.

Blessed be the man that prouideth for the sicke and needy, the Lorde shall deliuer hym in the tyme of trouble. Psalm.lxi.

¶ Then shall the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens boxe. And vpon the offering dayes appoynted, euery man and woman shall pay to the Curate the due and accustomed offeringes. After whiche done, the Priest shall say.

¶ Let vs pray for the whole state of Christes Churche, militant here in earth.

Almightie

Almighty and euerlyuyng GOD, whiche by thy holye apostle hast taught vs to make prayers & supplications, and to geue thankes for all men: we humbly beseche thee most mercyfullye * (to accept our almes, and) to receaue these our prayers whiche we offer vnto thy diuine maiestie, beseching thee to inspire continually the vniuersall Churche with the spirite of trueth, vnitie, and concorde: And graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and lyue in vnitie and godly loue. We beseche thee also to saue and defende all Christian Kynges, Princes, and Gouernours, and speciallye thy seruaũt Edward our kinge, that vnder hym we may be godly and quietly gouerned. And graunt vnto his whole counsayle, and to all that be put in auctoritie vnder hym, that they may truely and indifferently minister iustice, to the punyshment of wickednes and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenly father) to all Bysshops, Pastours, and Curates, that they may both by their lyfe and doctrine set forth thy true and liuely worde, and ryghtly and duely administer thy holy Sacramentes. And to all thy people geue thy heauenly grace, and especially to this congregation here present, that with meeke heart and due reuerence, they may heare and receaue thy holye worde, truely seruing thee in holynes and righteousnes al the dayes of their life. And we most humbly beseche thee of thy goodnesse (O Lorde) to comforte and succour all them

* If there be no almes geuẽ vnto the poore, thẽ shall the wordes of accepting our almes be left out vnsayde.

them which in this transitory lyfe be in trouble, sorowe, neede, sickneſſe, or any other aduerſitie. Graūt this O father for Jeſus Chriſtes ſake our onlye mediatour and aduocate. Amen.

¶ Then ſhall folowe this exhortation, at certayne tymes when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this tyme (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bidde you al that be here preſent, and beſeche you for the Lorde Jeſus Chriſtes ſake, that ye wyl not refuſe to come thereto, being ſo louingly called and bidden of God him ſelfe. Ye know how greeuous a vnkinde a thing it is, when a man hath prepared a riche feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſtes to ſit downe, & yet they whiche be called, without any cauſe moſt vnthankfully refuſe to come. Which of you in ſuch a caſe woulde not be moued? Who woulde not thinke a great iniurie and wrong done vnto him? Wherefore moſt dearely beloued in Chriſte, take ye good heede, leſt ye withdrawing your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an eaſy matter for a man to ſay, I wil not communicate, because I am otherwyſe letted with worldly buſines. But ſuche excuſes be not ſo eaſily accepted & alowed before God. If a man ſay, I am a

greeuous

greeuous sinner, and therefore am afrayde to come. Wherefore then do you not repent & amende? when God calleth you, be you not ashamed to say you wyll not come? when you should returne to GOD, wyll you excuse your selfe, and say that you be not redy? Consyder earnestly with your selues howe litle such fayned excuses auayle before God. They that refused the feast in the Gospell, because they had bought a farme, or woulde trye their yokes of Oxen, or because they were maried, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, & according vnto my office I byd you in the name of God, I call you in Christes behalfe, I exhort you as you loue your owne saluation, that ye wylbe partakers of this holy Communion. And as the sonne of GOD dyd vouchesafe to yeelde vp his soule by death vpon the crosse for your health: euen so it is your duetie to receaue the Communion together in the remembraūce of his death, as he him selfe commaunded. Now yf you wyl in no wyse thus do, consyder with your selues howe great iniurie you do vnto GOD, and howe sore punyshement hangeth ouer your heades for the same? And where as you offende God so sore in refusing this holy banquet, I admonishe, exhort, and beseche you, that vnto this vnkyndnesse ye wyll not adde any more. Which thing ye shall do, yf ye stande by as gazers and lokers on them that do communicate, and be no partakers of the same your selues. For what thyng can this be accompted els, then a further contempt and vnkyndnesse vnto God? Truely it is a great vnthankfulnesse to say nay when ye be called: but the fault is much greater when men stande by, and yet wyll neither eate nor drincke this holye

Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christe in derision? It is sayde vnto all, Take ye, and eate, take and drynke ye all of this, do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these wordes? What wyll this be els, but a neglectyng, a despysyng, and mockyng of the Testament of Christ? Wherefore, rather then you shoulde so do, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseche you ponder with your selues from whom you depart. Ye depart from the Lordes Table, ye depart from your brethren, and from the banquet of most heauenly foode. These thynges yf ye earnestly consyder, ye shall by Gods grace returne to a better mynde. For the obteynyng whereof, we shall make our humble petitions whyle we shall receaue the holy Communion.

¶ Then sometymes shalbe sayde this also, at the discretion of the Curate.

DEarely beloued, forasmuche as our duetie is to render to almyghtie God our heauenlye father moste heartie thankes, for that he hath geuen his sonne our Sauiour Jesus Christ, not only to dye for vs, but also to be our spirituall foode and sustenaunce, as it is declared vnto vs, as well by Gods worde, as by the holye Sacramentes of his blessed body and blood, the whiche beyng so comfortable a thyng to them whiche receaue it worthylye, and so daungerous to them that wyll presume to receaue it vnworthyly: my duetie is to exhort you to consyder

syder the dignitie of the holy mysterie, and the great peryll of the vnworthy receauyng thereof, and so to search and examine your owne consciences, as you shoulde come holye and cleane to a most godly and heauenly feast. So that in no wyse you come but in the maryage garment, required of God in holye Scripture, and so come and be receaued as worthye partakers of such an heauenly Table. The way and meanes thereto is: Fyrst to examine your lyues and conuersation by the rule of Goddes commaundementes. And wherein soeuer ye shall perceaue your selues to haue offended, eyther by wyll, worde, or deede, there bewayle your owne sinfull lyues, confesse your selues to almyghtie God, with full purpose of amendement of lyfe. And if ye shall perceaue your offences to be such, as be not only against God, but also agaynst your neyghbours, then ye shall reconcyle your selues vnto them, redye to make restitution and satisfaction, accordyng to the vttermost of your powers, for all iniuries and wronges done by you to any other, and lykewyse beyng redye to forgeue other that haue offended you, as you would haue forgeuenesse of your offences at Gods hande. For otherwise the receauyng of the holy Communion doth nothyng els but increase your damnation. And because it is requisite that no man should come to the holye Communion, but with a full truste in Gods mercye, and with a quiet conscience: therefore yf there be any of you whiche by the meanes aforesayde, can not quiet his owne conscience, but requireth further comfort or counsayle, then let hym come to me or some other discrete and learned minister of Gods worde, and open his greefe, that he may receaue suche ghostly counsayle, aduice, and

comfort,

comfort, as his conscience may be relieued, and that by the ministerie of Gods worde he may receaue comfort, and the benefite of absolution, to the quietyng of his conscience, and auoydyng of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, ye that mynde to come to the holye communion of the bodye and blood of our Sauiour Christe, muste consyder what Saint Paul wryteth vnto the Corinthians, howe he exhorteth all persons diligently to trye and examine them selues before they presume to eate of that breade, and drynke of that cuppe. For as the benefite is great, yf with a true penitent heart and lyuely fayth we receaue that holye Sacrament, for then we spiritually eate the fleshe of Christe and drynke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs: So is the daunger great, yf we receaue the same vnworthyly, for then we be gyltie of the body and blood of Christe our Sauiour, we eate and drinke our owne damnation, not consyderyng the Lordes bodye, we kyndle Gods wrath agaynst vs, we prouoke hym to plague vs with diuers diseases and sundrye kyndes of death. Therefore yf any of you be a blasphemer of God, an hynderer and slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greeuous cryme, bewayle your sinnes, and come not to this holy Table, lest after the takyng of that holye Sacrament, the deuill enter into you, as he entred into Judas, and fyll you full of all iniquities, and bryng you to destruction both of bodye and soule.

Iudge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truelye for your sinnes paste. Haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your lyues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all thynges ye must geue most humble and heartie thankes to God the father, the sonne, and the holye ghost, for the redemption of the worlde, by the death and passion of our Sauiour Christe both God and man, who dyd humble hym selfe euen to the death vppon the crosse for vs miserable sinners, whiche lay in darknes and shadowe of death, that he myght make vs the chyldren of God, and exalt vs to euerlastyng lyfe. And to the ende that we shoulde alway remember the exceedyng great loue of our maister and only Sauiour Iesu Christe, thus dying for vs, and the innumerable benefites (whiche by his precious bloodshedding) he hath obtayned to vs, he hath instituted and ordeyned holye mysteries, as pledges of his loue, and continuall remembraunce of his death, to our great and endlesse comfort. To hym therefore with the father and the holye ghost, let vs geue (as we are moste bounden) continuall thankes, submitting our selues wholly to his holye wyll and pleasure, and studying to serue hym in true holynesse and ryghteousnesse all the dayes of our lyfe. Amen.

Then shall the Priest say to them that come to receaue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, & be in loue & charitie with your neyghbours, and intende to leade a newe lyfe, folowyng the commaundements of god, and walkyng from henceforth in his holy wayes: Draw neare, and take this holy sacrament to your comfort, make your humble confession to almyghtie GOD before this congregation here gathered together in his holy name, meekely kneelyng vpon your knees.

Then shal this generall confession be made, in the name of all those that are mynded to receaue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest him selfe, all kneelyng humbly vpon theyr knees.

ALmyghtie GOD father of our Lord Iesus Christ, maker of all thynges, iudge of all men, we knowledge & bewayle our manifolde sinnes and wickednesse, wherwithe we from tyme to tyme most grieuously haue committed by thought, worde, & deede, agaynst thy diuine maiestie, prouokyng most iustly thy wrath and indignation agaynst vs: we do earnestly repent, & be hartily sory for these our misdoynges, the remembraunce of them is grieuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs most merciful father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter serue and please thee in newenesse of

lyfe, to the honour and glory of thy name, through Jesus Christ our Lorde. Amen.

Then shall the Priest, or the Bysshop, beyng present, stande vp, and turnyng hym selfe to the people, say thus.

ALmightie GOD our heauenly father, who of his great mercye hath promised forgeuenes of sinnes to all men, which with hartie repentance and true fayth turne vnto him, haue mercy vpon you, pardon and delyuer you from all your sinnes, confirme and strengthe you in all goodnes, and bryng you to euerlastyng lyfe, through Jesus Christe our Lorde. Amen.

Then shall the Priest also say.

HEare what comfortable wordes our Sauiour Christ sayth to all that truely turne to hym.

Come vnto me all that trauayle and be heauye laden, and I shall refreshe you. So GOD loued the worlde, that he gaue his onlye begotten sonne, to thende that all that beleue in hym, shoulde not perysshe, but haue lyfe euerlastyng.

HEare what Saint Paul sayth.

This is a true saying, and worthye of all men to be receaued, that Jesus Christe came into the worlde to saue sinners.

HEare also what Saint Johan sayth.

If any man sinne, we haue an aduocate with the father, Jesus Christe the righteous, and he is the propitiation for our sinnes.

After the which, the Priest shall procede, saying,

Lyft vp your hartes.

Answere.

We

we lyft them vp vnto the Lorde.

Priest.

Let vs geue thankes vnto our Lorde God.

Aunswere.

It is meete and ryght so to do.

Priest.

It is very meete, ryght, and our bounden duetie that we shoulde at all tymes and in all places geue thankes vnto thee, O Lorde, holy father, almyghtie euerlastyng God.

Here shall folowe the proper Preface, according to the time, if there be any specially appointed. Or els immediatly shal folow: Therfore with angels. &c.

¶ Proper prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou dyddest geue Jesus Christe thyne onlye sonne, to be borne as this day for vs, who by the operation of the holy ghost was made verye man, of the substaunce of the virgin Marie his mother, and that without spotte of sinne, to make vs cleane from all sinne. Therfore with angels. &c.

Vpon Easter day, and seuen dayes after.

BVt cheefely are we bounde to prayse thee for the glorious resurrection of thy sonne Jesus Christe our Lorde, for he is the verye Paschall Lamme whiche was offered for vs, and hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his rysyng to lyfe agayne, hath restored vnto vs euerlastyng lyfe. Therfore with angels. &c.

Vpon the Assention day, and seuen dayes after.

THrough thy moste dearely beloued sonne Jesus Christ our Lorde, who after his moste glorious resurrection manifestlye appeared to all his apostles, and in theyr syght ascended vp into heauen, to prepare a place for vs, that where he is, thyther myght we also ascende, and raigne with hym in glorye. Therfore with angels. &c.

Vpon Whitsonday, and sixe dayes after.

THrough Jesus Christe our Lord, according to whose most true promise, the holy ghost came downe this day from heauen with a sodayne great sounde, as it had ben a myghtie wynde, in the lykenesse of fiery tongues, lyghtyng vppon the apostles, to teache them, and to leade them to all trueth, geuyng them both the gyft of dyuers languages, and also boldenesse, with feruent zeale constantly to preache the Gospell vnto all nations, whereby we are brought out of darknesse and errour, into the cleare lyght and true knowledge of thee, & of thy sonne Jesus Christ. Therefore with angels. &c.

Vpon the feast of Trinitie only.

IT is verye meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, almyghtie and euerlastyng God, whiche art one God, one Lorde, not one onlye person, but three persons in one substaunce. For that whiche we beleue of the glory of the father, the

same we beleue of the sonne, and of the holye ghost, without any difference or inequalitie: therfore with angels. &c.

After which prefaces, shall folowe immediatly.

¶ Therefore with angels & Archangels, and with all the company of heauen, we laude and magnifie thy glorious name, euermore prayfyng thee, and sayyng, Holy, holy, holy, Lorde God of hostes. Heauen and earth are full of thy glory. Glory be to thee O Lorde most hygh.

Then shall the Priest, kneelyng downe at Gods boorde, say in the name of them that shall receaue the Communion, this prayer folowyng.

WE do not presume to come to this thy Table (O mercyfull Lorde) trusting in our owne vyghteousnes, but in thy manyfold and great mercies, we be not worthye so much as to gather vp the crumbes vnder thy table: But thou art the same Lorde, whose propertie is alwayes to haue mercye, graunt vs therefore (gratious Lorde) so to eate the flesh of thy deare sonne Jesus Christ, & to drynke his blood, that our sinfull bodyes may be made cleane by his bodye, and our soules washed through his most pretious blood, and that we may euermore dwell in hym and he in vs. Amen.

Then the priest standyng vp, shal say as foloweth.

ALmightie god our heauenly father, whiche of thy mercye dyddest geue thyne onlye sonne Jesus Christe to suffer death vpon the crosse for our redemption, who made there by his one oblation of hym selfe once offered,

red, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sinnes of the whole worlde, and dyd institute, and in his holy Gospell commaunde vs to continue a perpetuall memorie of that his precious death vntyll his comming agayne. Heare vs, O mercifull father, we beseche thee, and graunt that we receauyng these thy creatures of bread and wine, according to thy sonne our Sauiour Jesu Christes holy institution, in remembraunce of his death and passion, may be partakers of his most blessed body and blood: Who in the same nyght that he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is geuen for you, do this in remembraunce of me. Lykewyse, after supper, he tooke the cuppe, and when he had geuen thankes, he gaue it to them, saying, Drynke ye all of this, for this is my blood of the newe Testament, whiche is shedde for you and for many for remission of sinnes, do this oft as ye shall drynke it, in remembraunce of me.

¶ Then shall the Minister first receaue the Communion in both kyndes hym selfe, and next delyuer it to other Ministers, yf any be there present (that they may helpe the cheefe Minister) and after to the people in theyr handes kneelyng. And when he delyuereth the bread, he shall say,

The bodye of our Lorde Jesus Christe whiche was geuen for thee, preserue thy bodye and soule into euerlastyng lyfe: And take, and eate this in remembraunce that Christe dyed for thee, and feede on hym in thy heare by fayth, with thankes geuyng.

And

And the Minister that delyuereth the cup, shall say.

The blood of our Lord Jesus Christ which was shedde for thee, preserue thy bodye and soule into euerlasting lyfe: and drynke this in remembraunce that Christes blood was shed for thee, and be thankfull.

Then shal the Priest say the Lordes praier, the people repeatyng after hym euery petition.

After shalbe sayde as foloweth.

O Lord and heauenly father, we thy humble seruauntes entirely desyre thy fatherly goodnesse mercyfully to accept this our sacrifice of prayse and thankesgeuing, most humbly beseching thee to graunt, that by the merites and deathe of thy sonne Jesus Christ, and through fayth in his blood, we and all the whole Churche, may obteyne remission of our sinnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodyes, to be a reasonable, holy, and lyuely sacrifice vnto thee, humbly beseching thee, that all we which be partakers of this holy Communion may be fulfylled with thy grace and heauenly benediction. And although we be vnworthy, through our manyfolde sinnes, to offer vnto thee any sacrifice: yet we beseche thee to accepte this our bounden duetie and seruice, not weyghyng our merites, but pardonyng our offences, through Jesus Christ our Lord, by whom and with whom, in the vnitie of the holy ghost, all ho-

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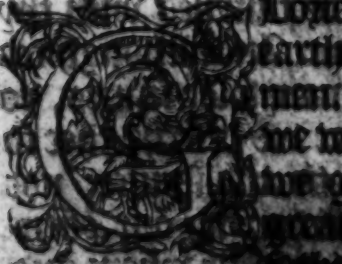
nour and glorie be vnto thee O father almyghtie, worlde without ende. Amen.

Or this.



Almyghtie and euerliuing god, we moste heartely thanke thee, for that thou doest vouchsafe to feede vs, whiche haue duely receaued these holy mysteries, with the spirituall foode of the moste pretious body and blood of thy sonne our Sauiour Iesus Christe, and doest assure vs therby of thy fauour and goodnes towarde vs, and that we be very members incorporate in thy mysticall body, whiche is the blessed company of all faythfull people, and be also heyres through hope of thy euerlastyng kyngdome, by the merites of the moste pretious death and passion of thy deare sonne; we now moste humbly beseche thee, O heauenly father, so to assist vs with thy grace, that we may continue in that holy felowshyp, and do all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lorde, to whom with thee and the holy ghost, be all honour and glory, worlde without ende. Amen.

Then shall be sayde or songe



Lorde be to God on hyghe. And in earth peace, good will towardes men. We prayse thee, we blesse thee, we worshyp thee, we glorifie thee, we geue thankes to thee for thy great glory, O Lorde God heauenly father almyghtie. O Lorde the only begotten sonne Jesu Christe. O

Lorde

Lorde God, lamme of God, sonne of the father, that takest away the sinnes of the worlde, haue mercye vppon vs: Thou that takest away the sinnes of the worlde, haue mercy vppon vs: Thou that takest away the sinnes of the worlde, receaue our prayer: Thou that sittest at the ryght hande of God the father haue mercy vpon vs, for thou onlye art holye, thou only art the Lorde, thou only (O Christ) with the holy ghost, art most hygh in the glory of God the father. Amen.

Then the Priest, or the Byshop, yf he be present, shall let them depart with this blessyng.

THe peace of God whiche passeth all vnderstanstyng, kepe your heartes and myndes in the knowledge and loue of God, and of his sonne Jesu Christe our Lorde, and the blessyng of God almyghtie, the father, the sonne, and the holy ghost, be amongst you, and remayne with you alwayes. Amen.

¶ Collectes to be sayde after the Offertorie, when there is no Communion, euery such day one. And the same may be said as often as occasiō shal serue, after the Collectes eyther of Mornyng & Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercyfullye, O Lorde, in these our supplications and prayers, and dispose the way of thy seruauntes towarde the attaynement of euerlasting saluatiō, that among al the chaunges & chaunces of this mortall lyfe, they may euer be defended by thy most gratious and redye helpe, through Christe our Lorde. Amen.

O al-

O Almyghtie Lorde and euerliuyng God, vouchsafe we beseche thee to directe, sanctifie, and gouerne bothour heartes and bodyes in the wayes of thy lawes, and in the worckes of thy commaundementes, that through thy most myghtie protection both here and euer, we may be preserued in bodye and soule, through our Lorde and Sauiour Jesus Christe. Amen.

GRaunt we beseche thee almyghtie GOD, that the wordes whiche we haue hearde this day with our outward eares, may through thy grace be so grafted inwardly in our hartes, that they may bryng foorth in vs the fruite of good lyuyng, to the honour and prayse of thy name, through Jesus Christ our Lord. Amen.

PReuent vs (O Lorde) in all our doynges, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our worckes begun, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercye obteyne euerlasting lyfe, through Jesus Christ our Lorde. Amen.

ALmyghtie God the fountayne of all wisdome, which knowest our necessities before we aske, and our ignorannce in askyng, we beseche thee to haue compassion vppon our infirmities, and those thinges which for our vnworthynes we dare not, and for our blindnes we can not aske, vouchsafe to geue vs for the

worthy-

worthynesse of thy sonne Jesus Christe our Lorde. Amen.



Almyghtie god, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseech thee mercyfully to encline thyne eares to vs that haue made now our prayers & supplications vnto thee, and graunt that those thynges whiche we haue faythfully asked accordyng to thy wyll, may effectually be obteyned, to the reliefe of our necessitie, and to the settyng foorth of thy glory, through Jesus Christ our Lorde. Amen.

¶ Vpon the holy dayes yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyll the ende of the Homilie, concludyng with the generall prayer for the whole state of Christes Churche militant here in earth, & one or mo of these Collectes before rehearsed, as occasion shall serue.

And there shalbe no celebration of the lordes supper, except there be a good number to communicate with the priest, accordyng to his discretion.

And if there be not aboue twentie persons in the parysh of discretion to receaue the Communion: yet there shalbe no Communion, except foure or three at the least communicate with the priest. And in Cathedrall and Collegiate Churches, where be manye Priestes and Deacons, they shal al receaue the Communion with the Minister euery sunday at the leaste, except they haue a reasonable cause to the contrarye.

And to take away the superstition, which any perso hath, or myght haue in the bread & wine, it shal suffise that the bread be suche as is vsuall to be eaten

at

at the table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And yf any of the bread or wyne remayne, the Curate ſhall haue it to his owne vſe.

The bread and wine for the Communion, ſhalbe prouided by the Curate & the Churchwardens, at the charches of the pariſh, & the paryſh ſhalbe diſcharged of ſuch ſummes of money, or other dueties, which hither to they haue paid for the ſame by order of theyr houſes euery Sunday.

And note, that euery pariſhioner ſhall communicate at the leaſt three tymes in the yere, of which Eaſter to be one, & ſhall alſo receaue the Sacramentes, and other rytes, according to the order in this booke appointed. And yerely at Eaſter, euery pariſhioner ſhal recken with his Parſon, Vicar, or Curate, or his, or theyr deputie or deputies, & pay to them or him all eccleſiaſtical dueties, accuſtomably due then and at that tyme to be payde.

The



It appeareth by auncient wryters, that the Sacrament of Baptisme in the old time was not commonly ministred, but at two tymes in the yere: at Easter, and Whitsontyde. At whiche tymes it was openlye ministred in the presence of all the congregation. Whiche custome (nowe beyng growen out of vse) although it can not for manye consyderations be well restored agayne, yet it is thought good to folowe the same as neere as conueniently may be: wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes, and other holy dayes, when the most number of people may come together, aswell for that the congregation there present may testifie the receauyng of them that be newly baptised into the number of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of his owne profession made to GOD in his Baptisme.

For whiche cause also it is expedient that Baptisme be ministred in the Englishe tongue. Neuertheless (yf necessitie so require) children may at all tymes be baptised at home.

¶ VVhen there are children to be baptised vpon the Sunday or holy day, the parentes shall geue knowledge ouernight, or in the mornyng, afore the beginnyng of morning prayer, to the Curate, & then the Godfathers & Godmothers and people with the children, must be redy at the Font, eyther immediatly after the last lesson at Mornyng prayer, or els immediatly after the last lesson at Euenyng prayer, as the Curate by his discretion shall appoynt. And then standyng there, the Priest shall aske whether the chyldren be baptized or no. If they aunswere no. Then shall the Priest say thus.



Earelye beloued, forasmuch as all men be conceaued & borne in sinne, and that our sauiour Christe sayeth, none can enter into the kingdome of GOD (except he be regenerate, and borne a newe of water and the holy ghost:) I beseche you to call vppon GOD the father, through our Lorde Iesus Christe, that of his bounteous mercie, he wyll graunt to these chyldren that thing whiche by nature they can not haue, that they may be baptized with water and the holy ghost, and receaued into Christes holy Church, and be made liuely members of the same.

Then the priest shall say.

¶ Let vs pray.

Almightie

ALmightie and euerlastyng GOD, whiche of thy great mercie dydst saue Noe and his familie in the arke from perishing by water, and also dydst safely leade the chyldren of Israel thy people through the red sea, figuring thereby thy holye baptisme, and by the baptisme of thy welbeloued sonne Jesus Christe, diddest sanctifie the flood Jordan and all other waters, to the mysticall washing away of sinne: we beseche thee for thy infinite mercies, that thou wylt mercifully loke vpon these chyldren, sanctifie them, & washe them with thy holy ghost, that they being deliuered from thy wrath, may be receaued into the arke of Christes Churche, & being stedfast in fayth, ioyfull through hope, & rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to ỹ lande of euerlasting lyfe, there to raigne with thee, worlde without ende, through Jesus Christe our Lorde. Amen.

ALmightie and immortall God, the ayde of all that neede, the helpe of all that flee to thee for succour, the lyfe of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they comming to thy holy baptisme, may receaue remission of their sinnes by spirituall regeneration. Receaue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying, Aske and you shall haue, seeke and you shall finde, knocke, and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seeke finde. Open the gate vnto vs that knocke, that these infantes may enioy the euerlastyng benediction of thy heauenly washyng, and may come to the eternall kyngdome, which thou hast promised by Christ our Lorde, Amen.

¶ Then ſhall the Prieſt ſay, Heare the wordes of the Goſpel written by ſaint Marke in the tenth Chapter.

Mark, x. AT a certayne tyme they brought chyldren vnto Chriſte that he ſhoulde touche them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them, Suffer litle chyldren to come vnto me, and forbyd them not: for to ſuche belongeth the kyngdome of GOD. Verily I ſay vnto you, whoſoeuer doth not receaue the kyngdome of GOD as a litle chylde, he ſhall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and bleſſed them.

¶ After the Goſpell is read, the Miniſter ſhall make this briefe exhortation vppon the wordes of the Goſpell.

EBrendes, you heare in this Goſpell the wordes of our ſauiour Chriſte, that he cõmaunded the chyldren to be brought vnto hym: howe he blamed thoſe that woulde haue kept them from hym: howe he exhorted all men to folowe their innocencie. Ye perceaue howe by his outwarde geſture and deede, he declared his good wyll towarde them. For he embraced them in his armes, he layd his handes vppon them, and bleſſed them: doubt not ye therefore, but earneſtly beleue, that he wyll lyke wyſe fauourably receaue theſe preſent infantes, that he wyll embrace them with the armes of his mercie, that he wyll geue vnto them the bleſſyng of eternall lyfe, and make them partakers of his euerlaſtyng kyngdome.

kyngdome. Wherefore we being thus perſwaded of the good wyll of our heauenly father towarde theſe infantes, declared by his ſonne Jeſus Chriſte, and nothyng doubting but that he fauourably alloweth this charitable worke of ours, in bryngyng theſe chyldren to his holy baptiſme: let vs faithfully and deuoutly geue thankes vnto him, and ſay.

ALmightie and euerlaſtyng God, heauenly father, we geue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and fayth in thee: encreaſe this knoweledge, and confirme this faith in vs euermore: Geue thy holy ſpirite to theſe infantes, that they may be borne agayne, and be made heyres of euerlaſting ſaluation, through our Lorde Jeſus Chriſte, who lyueth and raigneth with thee and the holye ſpirite nowe and euer. Amen.

℣ Then the prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wyſe.

WElbeloued freendes, ye haue brought theſe chyldren here to be baptiſed, ye haue prayed that our Lorde Jeſus Chriſte woulde vouchſafe to receaue them, to lay his handes vppon them, to bleſſe them, to releaſe them of their ſinnes, to geue them the kyngdome of heauen, and euerlaſtyng life: ye haue heard alſo that our Lord Jeſus Chriſt hath promyſed in his Goſpell, to graunt all theſe thinges that ye haue prayed for: whiche promiſe he for his part wyll moſt ſurely kepe and performe. Wherefore after this promiſe made by Chriſte, theſe infantes muſt alſo faythfully for their part, promyſe

by you that be their ſuerties, that they wyll forſake the deuill and all his workes, and conſtantly beleue Gods holye worde, and obediently kepe his commaundementes.

¶ Then ſhall the Prieſt demaunde of the Godfathers and Godmothers theſe queſtions folowyng.

Doeſt thou forſake the deuill and all his workes, the vayne pompe and glorie of the worlde, with all couetous deſyres of the ſame, the carnall deſyres of the fleſhe, ſo that thou wylt not folowe nor be ledde by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almightie, maker of heauen and earth. And in Jeſus Chriſt his onlye begotten ſonne our Lorde: and that he was conceaued by the holye ghoſt, borne of the virgin Marie: that he ſuffered vnder Poncius Pilate, was crucified, dead, and buryed: that he went downe into hell, and alſo dyd ryſe agayne the thirde day: that he aſcended into heauen, and ſitteth at the ryght hande of GOD the father almightie, and from thence he ſhall come againe at the ende of the world to iudge the quicke and the dead? And doeſt thou beleue in the holy ghoſt, the holy Catholique Church, the Communion of ſaintes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſtyng lyfe after death?

Aunſwere.

All this I ſtedfaſtly beleue.

Miniſter.

Wylt thou be baptized in this fayth?

Aunſwere.

That

That is my desyre.

Then the Priest shall say.

O Mercyfull GOD, graunt that the olde Adam in these chyldren may be so buryed, that the newe man may be rayled vp in them. Amen.

Graunt that al carnall affections may dye in them, & that all thinges belongyng to the spirite, may lyue and growe in them. Amen.

Graunt that they may haue power and strength to haue victory, and to triumphe agaynst the deuill, the worlde, and the flesh. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercie O blessed Lorde GOD, who doest lyue and gouerne all thinges, worlde without ende. Amen.

ALmightie euerliuing God, whose most dearely beloued sonne Jesus Christ, for the forgeuenes of our sinnes, dyd shed out of his most precious side both water and blood, and gaue commaundement to his disciples, that they shoulde go teache all nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseche thee, the supplications of thy congregation, and graunt that all thy seruauntes whiche shalbe baptized in this water, may receaue the fulnesse of thy grace, and euer remayne in the number of thy faythfull and elect chyldren, through Jesus Christe our Lorde.

¶ Then the Prieſt ſhall take the childe in his handes, and aſke the name, aud naming the childe, ſhall dippe it in the water, ſo it be diſcretely and warely done, ſaying.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ And if the childe be weake, it ſhall ſuffice to poure water vpon it, ſaying the foreſaide wordes.

N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ Then the Prieſt ſhal make a croſſe vpon the childes forehead, ſaying.

WE receaue this childe into the congregation of Chriſtes flocke, & do ſigne hym with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the fayth of Chriſte crucified, and manfully to fight vnder his banner agaynſt ſinne, the world, and the deuil, and to continue Chriſtes faithfull ſouldier and ſeruaunt vnto his lyues ende. Amen.

¶ Then ſhall the Prieſt ſay.

SEyng nowe dearely beloued brethren, that theſe chyldren be regenerate and grafted into the body of Chriſtes congregation, let vs geue thankes vnto GOD for theſe benefites, and with one accord make our prayers vnto almightie GOD, that they may leade the reſt of their lyfe accordyng to this beginnyng.

¶ Then ſhalbe ſayde.

OUr father which art in heauen. &c.

¶ Then ſhall the Prieſt ſay.

WE yeelde thee heartie thankes moſt mercyfull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirit, to receaue him for thyne owne childe by adoption, and to incorporate him into thy holy congregatiõ. And humbly we beſeche thee to graunt that he being dead vnto ſinne, and lyuing vnto righteouſneſſe, and being buryed with Chriſt in his death, may crucifie the olde man, and vtterly abolyſhe the whole body of ſinne, that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrection. So that finally with the reſidue of thy holye congregation, he may be inheritour of thyne euerlaſting kyngdome, thorowe Chriſte our Lorde. Amen.

¶ At the laſt ende, the Prieſt callyng the Godfathers and Godmothers together, ſhall ſay this ſhort exhortation folowyng.

FOraſmuch as theſe chyldren haue promiſed by you to forſake the deuil & al his workes, to beleue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infantes be taught, ſo ſoone as they ſhalbe able to learne, what a ſolemne bowe, promiſe, and profeſſion they haue made by you: and that they may knowe theſe thinges the better, ye ſhall call vpon them to heare Sermons: and chiefely ye ſhal prouide that they may learne the Crede, the Lordes prayer, and the ten Cõmaundementes in the Engliſhe

lishe tongue, and all other thinges which a Christian man ought to knowe and beleue, to his soule health: and that these chyldren may be vertuously brought vp, to leade a godly and a christian lyfe, remembryng alway that baptisme doth represent vnto vs our profession, whiche is, to folowe the example of our sauiour Christe, and to be made lyke vnto hym: that as he dyed & rose agayne for vs, so shoulde we which are baptized, dye from sinne, and ryse agayne vnto ryghteousnesse, continually mortifying all our euyll and corrupt affections, and dayly proceedyng in all vertue and godlynes of lyuing.

¶ The Ministre shall commaunde that the chyldren be brought to the bishop, to be confirmed of him, so soone as they can say in their vulgare tongue the articles of the faith, the Lordes prayer, and the ten Commaundementes, and be further instructed in the Catechisme set foorth for that purpose, according as it is there expressed.

Of them that be baptized in priuate houses in tyme of necessitie.

THe Pastours and Curates shall oft admonishe the people, that they deferre not the baptisme of infantes any longer then the Sunday, or other holyday next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shal warne them, that without great cause and necessitie, they baptise not chyldren at home in their houses. And when great neede shall compell them so to do, that then they minister it on this

this fashion.

First let them that be present, call vppon God for his grace, and say the Lordes prayer, yf the tyme wil suffer. And then one of them shall name the chylde, and dip him in the water, or poure water vpon hym, saying these wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the childe so baptized, is lawfully aud sufficiently baptized, & ought not to be baptized agayne in the Churche. But yet neuertheless, yf the chylde whiche is after this sort baptized, do afterwarde lyue, it is expedient that he be brought into the Churche, to the intent the Priest may examine and trye whether the childe be lawfullye baptized or no. And yf those that bryng anye childe to the Churche, do aunswere that he is alredy baptized: then shall the Priest examine them further.

By whom the chylde was baptized?

Who was present when the chylde was baptized?

Whether they called vppon GOD for grace and succour in that necessitie?

With what thing or what matter they dyd baptise the chylde?

With what wordes the childe was baptised?

Whether they thinke the chylde to be lawfullye and perfectly baptised?

* And yf the Minister shall proue by the aunsweres of such as brought the childe, that al thinges were done as they ought to be: then shal not he christē the childe agayne, but shall receaue him as one of the flocke of the true Christiā people, saying thus.

I certifie



Certifie you, that in this case ye haue done well, and accordyng vnto due order, concernyng the baptisyng of this childe, which beyng borne in originall sinne, and in the wrath of God, is nowe by the lauer of regeneration in baptisme, receaued into the number of the chyldren of God, and heyres of euerlastyng lyfe: for our Lorde Jesus Christe doth not deny his grace and mercie vnto such infantes, but most louingly doth cal them vnto hym, as the holy Gospell doth witnesse to our comfort, on this wyse.

Mark. x.



At a certayne tyme they brought chyldren vnto Christe that he shoulde touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and saide vnto them, Suffer litle chyldren to come vnto me, and forbid them not, for to suche belongeth the kyngdome of GOD. Verily I say vnto you, Whosoeuer doth not receaue the kyngdome of GOD as a litle childe, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vppon them, and blessed them.

After the Gospell is read, the Minister shall make this exhortation vpon the wordes of the Gospell.

Freendes

FReendes, you heare in this Gospell the wordes of our sauiour Christe, that he commaunded the chyldren to be brought vnto hym: howe he blamed those that woulde haue kept them from hym: howe he exhorted all men to folowe their innocencie. Ye perceaue howe by his outwarde gesture and deede, he declared his good wyll towarde them. For he embraced them in his armes, he layde his handes vpon them, and blessed them: doubt ye not therfore, but earnestly beleue, that he hath likewyse fauourably receaued this present infant, that he hath embraced hym with the armes of his mercie, that he hath geuen vnto him the blessing of eternal life, and made hym partaker of his euerlastyng kyngdome. Wherefore we being thus perswaded of the good wyll of our heauenly father, declared by his sonne Jesus Christe towardes this infant: let vs faythfully and deuoutly geue thankes vnto him, and say the prayer which the Lord him selfe taught, and in declaration of our fayth, let vs rehearse the articles contayned in our Crede.

¶ Here the minister with the Godfathers and Godmothers shall say.

¶ Our father whiche art in heauen. &c.

* Then shall the Priest demaunde the name of the chylde, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this chylde forsake the deuyll and all his workes, the vayne pompe and glorye of the worlde, with all the couetous de-

syres

syres of the same, the carnal desyres of the flesshe, and not to folowe and be led by them?

Aunswere.

I forsake them all.

Minister.

Doest thou in the name of this chylde professe this fayth, to beleue in GOD the father almightie maker of heauen and earth. And in Jesus Christe his only begotten sonne our Lorde: and that he was conceaued by the holye ghost, borne of the virgin Marie: that he suffered vnder Poncius Pilate, was crucified, dead, and buried: that he went downe into hell, and also dyd ryse agayne the thirde day: that he ascended into heauen, and sitteth at the ryghte hande of God the father almightie, and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead? And do you in his name beleue in the holye ghost. The holye Catholique Churche. The Communion of Saintes. The remission of sinnes. Resurrection and euerlastyng lyfe after death?

Aunswere.

All this I stedfastly beleue.

✻ Let vs pray.

ALmightie and euerlastyng GOD, heauenlye father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knoweledge of thy grace and fayth in thee: encrease this knowledge, and confyrme this fayth in vs euermore: Geue thy holye spirite to this infante, that he beyng borne agayne, and beyng made heyre of euerlastyng saluation, through our Lorde Jesus Christe, may continue thy seruaunt, and attayne thy promyse, through the same our Lorde Jesus Christe,

Christe, thy sonne: who lyueth and raigneth with thee, in the vnitie of the same holye spirite euerlastingly. Amen.

¶ Then shall the Minister make this exhotation to the Godfathers and Godmothers.

FOrasmuch as this chylde hath promysed by you to forsake the deuill and all his workes, to beleue in GOD, and to serue hym: you must remember that it is your part and duetie to see that this infant be taught, so soone as he shalbe able, to learne what a solemne bowe, promyse, and profession he hath made by you: and that he may knowe these thynges the better, ye shall call vppon hym to heare Sermons: and cheefely ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whiche a Christian man ought to knowe and beleue, to his soule health: and that this chylde may be vertuously brought vp, to leade a godly and a Christian lyfe: remembryng alway that baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauiour Christe, and be made lyke vnto hym: that as he dyed and rose agayne for vs, so shoulde we whiche are baptized, dye from sinne, and ryse agayne vnto righteousnesse, continually mortifiyng all our euill corrupt affections, and dayly proceeding in all vertue and godlynesse of lyuing.

And so foorth as in publique baptisme.

But yf they which brynge the infantes to the Churche, do make an vncertayne aunswere to the priestes questions, and say that they can not tell what they

thought

thought, dyd, or ſayde, in that great feare and trouble of mynde, as often tymes it chaunceth: then let the Prieſt baptiſe him in the fourme aboue written, concernyng publique baptiſme, ſauing that at the dypping the childe in the font, he ſhall vſe this fourme of wordes.

¶ If thou be not baptized alredy. N. I baptiſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

¶ Confirmation, wherein is conteyned a Catechiſme for chyldren.

TO the ende that confirmatiō may be miniſtred, to the more edifiyng of ſuche as ſhall receaue it (accordyng vnto Saint Paules doctrine, who teacheth that all thinges ſhoulde be done in the Churche to the edification of the ſame) it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue, the articles of the fayth, the Lordes prayer, and the ten commaundementes, and can alſo aunſwere to ſuch queſtions of this ſhort Catechiſme, as the byſhop (or ſuch as he ſhall appoynt) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſyderations.

First

Firſt, becauſe that when children come to the yeres of diſcretion, and haue learned what theyr Godfathers and Godmothers promyſed for them in Baptiſme, they may then them ſelues with theyr owne mouth, and with theyr owne conſent, openly before the Churche ratifie and confirme the ſame, and alſo promiſe that by the grace of God, they wil euermore endeuour them ſelues, faythfully to obſerue & kepe ſuch thinges as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuche as confirmation is miniſtred to them that be baptiſed, that by impoſition of hands and prayer, they may receaue ſtrength and defence agaynſt all temptations to ſinne, & the aſſaultes of the world and the deuil: it is moſt meete to be miniſtred when children come to that age, that partly by the frailtie of theyr owne fleſhe, partly by the aſſaultes of the worlde and the deuyll, they begyn to be in daunger to fall into ſundry kyndes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Churche in tymes paſt, whereby it was ordeined that Confirmation ſhoulde be miniſtred to them that were of perfect age, that they beyng inſtructed in Chriſtes religion, ſhould openly profeſſe their owne fayth, and promiſe to be obedient vnto the wyll of God.

And that no man ſhall thinke that any detriment ſhall come to children, by deferryng of theyr Confirmation, he ſhal knowe for trueth, that it is certayne by Gods word, that children being baptiſed, haue al thinges neceſſary for their ſaluation, and be vndoubtedly ſaued.

S.

That is to say, an Instruction to be learned of euery chylde before he be brought to be confirmed of the Byshoppe.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the kyngdome of heauen.

Question.

What dyd your Godfathers and Godmothers then for you?

Aunswere.

They dyd promyse and bowe three thynges in my name. Fyrste, that I shoulde forsake the deuyll and all his workes and pompes, the vanities of the wycked worlde, and all the sinfull lustes of the flesshe. Secondly, that I shoulde beleue all the articles of the Christian fayth. And thyrdly, that I shoulde kepe Gods holye wyll and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue, and to do all that they haue promysed for thee?

Aunswere.

Yes verely. And by Gods helpe so I wyll. And I hear-

I heartyly thanke our heauenly father, that he hath called me to this state of saluation, through Jesus Christ our Sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe.

Aunswere.

I Beleue in GOD, the father almyghtie, maker of heauen and of earth. And in Jesus Christe his only sonne our Lorde, Which was conceaued by the holy ghost, borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead, and buryed, he descended into hell. The thyrde day he rose agayne from the dead. He ascended into heauen, and sitteth at the ryght hande of God the father almyghtie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holye Catholique Church. The communion of Saintes. The forgeuenes of sinnes. The resurrection of the body, and the lyfe euerlastyng. Amen.

Question.

What doest thou cheefely learne in these articles of thy beleefe?

Aunswere.

Fyrst, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in god the sonne, who hath redeemed me and all mankynde.

Thirdly, in God the holy ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayde that your Godfathers and Godmothers

thers dyd promise for you that you shoulde kepe Gods commaundementes. Tell me howe manye there be?

Aunswere.

Tenne.

Question.

Which be they?

Aunswere.

THe same whiche God spake in the.xx. Chapter of Exodus, saying, I am the Lorde thy GOD whiche haue brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the lykenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them nor worshyp them: For I the Lorde thy God am a ielous GOD, and visite the sinnes of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: For the Lorde wyll not holde hym giltlesse that taketh his name in vayne.

iiii. Remember thou kepe holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to do, but the seuenth day is the Sabbath of the Lorde thy GOD: In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattell, and the straunger that is within thy gates. For in sixe dayes the Lorde made heauen and earth,

the

the sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth day and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande which the Lorde thy God geueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes agaynst thy neyghbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couet thy neyghbours wyfe, nor his seruaunt, nor his mayde, nor his Ore, nor his Asse, nor any thyng that is his.

Question.

What doest thou cheefely learne by these commaundementes?

Aunswere.

I learne two thynges. My duetie towardes God, and my duetie towardes my neyghbour.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in hym, to feare hym, and to loue hym with all my heart, with all my mynde, with all my soule, and with all my strength. To worshyp hym. To geue hym thankes. To put my whole trust in hym. To call vpon hym. To honour his holy name and his worde, and to serue hym truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neyghbour?

Aunswere.

My duetie towardes my neyghbour is, to loue hym as my selfe, and to do to all men as I woulde they shoulde do vnto me. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowlye and reuerentlye to all my betters. To hurt no bodye by worde nor deede. To be true and iuste in all my dealyng. To beare no malice nor hatred in my heart. To kepe my handes from pyckyng and stealyng, and my tongue from euyll speakyng, lying, and slaunderyng. To kepe my bodye in temperaunce, sobernesse, and chastitie. Not to couet nor desyre other mens goodes: but learne and labour truely to get mine owne lyuyng, and to do my duetie in that state of lyfe vnto which it shall please god to call me.

Question.

My good chylde knowe this, that thou art not able to do these thynges of thy selfe, nor to walke in the commaundementes of GOD, and to serue hym, without his speciall grace, whiche thou must learne at all tymes to call for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer.

Aunswere.

OVR father whiche art in heauen, hallowed be thy name. Thy kyngdome come. Thy will be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euyll. Amen.

Queſtion.

What deſyreſt thou of God in this prayer?

Aunſwere.

I deſyre my Lorde GOD our heauenlye father, who is the geuer of all goodneſſe, to ſende his grace vnto me and to all people, that we may worſhyppe hym, ſerue hym, and obey hym as we ought to do. And I pray vnto GOD that he wyll ſende vs all thynges that be needefull both for our ſoules and bodyes, and that he wyll be mercyfull vnto vs, and forgeue vs our ſinnes, and that it wyll pleaſe hym to ſaue and defende vs in all daungers ghoſtly and bodyly, and that he wyll kepe vs from all ſinne and wickednes, and from our ghoſtly enemie, and from euerlaſtyng death. And this I truſt he wyll do of his mercy and goodnes, through our Lorde Jeſu Chriſt. And therefore I ſay, Amen. So be it.

So ſoone as the children can ſay in their mother tongue the articles of the fayth, the Lordes praier, & the ten commaundementes, and alſo can aunſwere to ſuch queſtions of this ſhort Catechiſme, as the Byſhop (or ſuche as he ſhall appoynt) ſhall by his diſcretion appoſe them in, then ſhall they be brought to the Byſhoppe by one that ſhalbe theyr Godfather or Godmother, that euery chylde may haue a witneſſe of his confirmation. And the Byſhop ſhall confyrme them on this wyſe.

¶ Confirmation

Our helpe is in the name of the Lorde.

Aunſwere.

Whiche hath made both heauen and earth.

Miniſter.

Bleſſed is the name of the Lorde.

Aunſwere.

Henceforth worlde without ende.

Miniſter.

Lorde heare our prayer.

Aunſwere.

And let our crye come vnto thee.

Let vs pray.



Almightie and euerlyuyng GOD, who haſt vouchſafed to regenerate theſe thy ſeruauntes by water and the holy ghoſt, and haſt geuen vnto them forgeueneſſe of al their ſinnes: ſtrengthen them we beſeche thee (O Lorde) with the holy ghoſt the comforter, and dayly increaſe in them thy manyfold gyftes of grace, the ſpirite of wyſdome and vnderſtandyng, the ſpirite of counſayle and ghoſtly ſtrength, the ſpirite of knowledge and true godlyneſſe, and fulfyll them (O Lorde) with the ſpirite of thy holye feare. Amen.

Then the Byſhop ſhall lay his hande vpon euerye chylde ſeuerally, ſaying,

DEfende (O Lorde) this chylde with thy heauenly grace, that he may continue thyne for euer, and dayly increaſe in thy holye ſpirite more and more, vntyll he come vnto thy euerlaſtyng kyngdome. Amen.

Then ſhall the Prieſt ſay,

Let vs pray.



Almightie euerlyuyng God, which makeſt vs both to wyll and to do thoſe thynges that be good and acceptable vnto thy Maieſtie: we make our humble ſupplications vnto

vnto thee for these chyldren, vpon whom (after the example of thy holy apostles) we haue layd our handes, to certifie them (by this signe) of thy fauour and gratious goodnes toward them: Let thy fatherly hande, we beseche thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obtayne the euerlastyng lyfe, thorowe our Lorde Jesus Christ, who with thee and the holy ghost, lyueth and raigneth one God, world without ende. Amen.

Then the Bishoppe shall blesse the children, thus saying.

℣ The blessyng of GOD almyghtie, the father, the sonne, and the holy ghost, be vppon you, and remayne with you for euer. Amen.

¶ The Curate of euery parishe, or some other at his appoyntment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euensong, openlye in the Church instruct and examine so many children of his paryshe, sent vnto hym, as the time wyll serue, and as he shall thynke conuenient in some part of this Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr children, seruauntes, and prentises, which haue not learned their Catechisme, to come vnto the Churche at the tyme appoynted, and obediently to heare & be ordered by the Curate, vntil such tyme as they haue learned all that is here appoynted for them to learne.

And whensoeuer the Byshop shall geue knowledge for chyldren to be brought before hym to any conuenient place for theyr confirmation, then shall the

Curate

Curate of euery paryſh, either bring or ſende in writing the names of all thoſe children of the paryſhe, whiche can ſay the Articles of the fayth, the Lordes prayer, the ten commaundementes, & alſo how many of them can anſwere to the other queſtions conteyned in this Catechiſme.

And there ſhal none be admitted to the holy Communion, vntyll ſuche tyme as he can ſay the Catechiſme, and be confirmed.

The fourme of ſolemnization of Matrimonie.

¶ Fyrſt the banes muſt be aſked three ſeuerall Sundayes or holy dayes, in the time of ſeruice, the people beyng preſent, after the accuſtomed maner.

And yf the perſons that woulde be maryed, dwell in diuers pariſhes, the banes muſt be aſked in both pariſhes, and the Curate of the one pariſhe ſhall not ſolemnize Matrimonie betwixt them, without a certificat of the banes beyng thriſe aſked, from the Curate of the other paryſhe.

At the day appointed for ſolemnization of Matrimonie, the perſons to be maryed ſhall come into the body of the Churche, with theyr frendes and neyghbours, and there the Prieſt ſhall ſay thus.

DEarely beloued frendes, we are gathered together here in the ſyght of GOD, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honou-

honourable estate, instituted of GOD in Paradise in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christe and his Churche. Whiche holy estate Christe adourned and beawtified with his presence and fyrst miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hande vnaduisedly, lyghtly, or wantonly, to satisfie mens carnal lustes and appetites, lyke vnite beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God, duely consyderyng the causes for whiche Matrimonie was ordeyned. One was, the procreation of chyldren, to be brought vp in the feare and nurtour of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedie agaynst sinne, and to auoyde fornication, that suche persons as haue not the gyft of continencie, might marry, and kepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holy estate these two persons present come to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned together, let hym nowe speake, or els hereafter for euer holde his peace.

And also speakyng to the persons that shalbe maryed, he shall say.

I Require and charge you (as you will aunswere at the dreadfull day of iudgement, when the secretes of all hearetes shalbe disclosed) that yf eyther of you do know any impediment why ye may not be

be lawfully ioyned together in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as be coupled together otherwyſe then Gods worde doth alowe, are not ioyned together by God, neither is they Matrimonie lawfull.

¶ At whiche day of maryage, if any man do alleage and declare any impediment why they may not be coupled together in Matrimonie, by Gods lawe, or the lawes of this Realme, and wyll be bounde, and ſufficient ſuerties with hym to the parties, or els put in a caution to the full value of ſuche charges as the perſons to be maried doth ſuſteine, to proue his allegation: then the Solemnization muſt be deferred vnto ſuche tyme as the trueth be tryed. If no impediment be alleaged, then ſhall the Curate ſay vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to lyue together after Gods ordinaunce in the holy eſtate of Matrimonie? Wylt thou loue her, comfort her, honour, and kepe her, in ſickneſſe and in health? And forſakyng all other, kepe thee onlye to her, ſo long as you both ſhall lyue?

The man ſhall aunſwere.

I wyll.

Then ſhall the Prieſt ſay to the woman.

N. Wylt thou haue this man to thy wedded huſbande, to lyue together after Gods ordinaunce in the holy eſtate of matrimonie? Wilt thou obey hym, and ſerue hym, loue, honour, and kepe hym, in ſickneſs and in health, and forſakyng all other, kepe thee only vnto hym, as long as you both ſhall lyue?

The woman ſhall aunſwere.

I wyll.

Then

Then ſhall the Miniſter ſay.

Who geueth this woman to be maryed vnto this man?

¶ And the Miniſter receauing the woman at her father or frendes handes, ſhal cauſe the man to take the woman by the ryght hande, and ſo eyther to geue theyr troth to other. The man firſt ſaying.

I. N. take thee N. to my wedded wyfe, to haue and to holde, from this day forwarde, for better, for worſe, for rycher, for poorer, in ſickneſſe, and in health, to loue and to cheryſhe, tyll death vs depart, accordyng to Gods holy ordinaunce, and thereto I plyght thee my troth.

Then ſhall they looſe theyr handes, & the woman taking agayne the man by the ryght hand, ſhal ſay,

I. N. take thee N. to my wedded huſbande, to haue and to holde, from this day forwarde, for better, for worſe, for richer, for poorer, in ſickneſſe, & in health, to loue, cheryſhe, and to obey, tyll death vs depart, accordyng to Gods holy ordinaunce, and thereto I geue thee my troth.

Then ſhall they agayne looſe their handes, and the man ſhall geue vnto the woman a ryng, laying the ſame vpon the booke, with the accuſtomed duetie to the Prieſt and clarke. And the prieſt taking the ring, ſhall deliuer it vnto the man, to put it vppon the fourth fynger of the womans left hande. And the man, taught by the prieſte, ſhall ſay,

With this ryng I thee wedde, with my body I thee worſhyp, and with all my worldly goodes I thee endue. In the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

Then

Then the man leauing the ryng vpon the fourth fynger of the womans left hande, the Minister shall say.

Let vs pray.



Eternall GOD creatour and preseruer of all mankynde, geuer of all spirituall grace, the aucthour of euerlastyng lyfe, sende thy blessyng vppon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isahac & Rebecca lyued faythfully together, so these persons may surely perfourme and kepe the bowe and couenaunt betwirt them made, whereof this ryng geuen and receaued, is a token and pledge, and may euer remayne in perfect loue and peace together, and lyue accordyng vnto thy lawes, through Jesus Christ our Lorde.

Then shall the Priest ioyne theyr ryght handes together, and say.

Those whom God hath ioyned together, let no man put a sunder.

Then shall the Minister speake vnto the people.

Forasmuche as .N. and .N. haue consented together in holy wedlocke, and haue wytnessed the same before GOD and this company, and therto haue geuen and pledged theyr troth eyther to other, and haue declared the same by geuyng and receauyng of a ryng, and by ioynyng of handes, I pronounce that they be man and wyfe together. In the name of the father, of the sonne, & of the holy ghost. Amen.

And

And the Minister shall adde this blessyng.

GOD the father, God the sonne, God the holy ghost, blesse, preserue and kepe you. The Lord mercyfully with his fauour looke vpon you, and so fyll you with all spirituall benediction and grace, that you may so lyue together in this lyfe, that in the worlde to come, you may haue lyfe euerlastyng. Amen.

Then the Minister or Clarkes, goyng to the Lordes table, shall say or syng this psalme folowyng.

BLessed are al they that feare the lord: and walke in his wayes. Beati omnes. Psal. Cxxviii.

For thou shalt eate the labour of thy handes: O wel is thee, and happye shalt thou be.

Thy wyfe shalbe as the fruitfull vine: vpon the walles of thy house.

Thy chyldren lyke the Olyue braunches: rounde about thy table.

Loe thus shall the man be blessed: that feareth the Lorde.

The Lorde from out of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy chyldrens chyldren: and peace vpon Israel.

Glory be to the father. &c. As it was in the. &c.

¶ Or els this Psalme folowyng.

GOD be mercyfull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercyfull vnto vs. Deus misereatur. Psal. xlvii.

That thy way may be knowen vpon the earth: thy sauyng health amongst

all

all nations.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nations vpon the earth.

Let the people prayse thee (O God:) let all the people prayse thee.

Then shall the earth bryng foorth her encrease: and God, euen our God, shall geue vs his blessyng.

God shall blesse vs: and all the endes of the world shall feare hym.

Glory be to the father. &c. As it was in the. &c.

The psalme ended, and the man and the woman kneeling afore the Lordes table: the priest standyng at the table, and turnyng his face towarde them, shall say,

Lorde haue mercy vpon vs.

Aunswere.

Christ haue mercy vpon vs.

Minister.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunt, and thy handemayde.

Aunswere.

Which put theyr trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of their enemie.

Minister.

O Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy seruauntes, & sowe the seede of eternall lyfe in their myndes, that whatsoeuer in thy holye worde they shall profitably learne, they may in deede fulfill the same. Lohe O Lorde mercifully vpon them from heauen, and blesse them. And as thou dyddest sende thy blessing vppon Abraham and Sara to their great comfort: so vouchsafe to sende thy blessing vppon these thy seruauntes, that they obeying thy wyll, and alway being in safetie vnder thy protection, may abyde in thy loue vnto their liues ende: through Jesu Christe our Lorde. Amen.

¶ This prayer next folowyng shalbe omitted, where the woman is past childe birth.

O Mercifull Lorde & heauenly father, by whose gratious gyft mankinde is encreased: we beseche thee assist with thy blessing these two persons, that they may both be fruitefull in procreation of chyldren, and also lyue together so long in godly loue and honestie, that they may see their childrens chyldren, vnto the thirde and fourth generation, vnto thy prayse and honour: through Jesus Christe our Lorde. Amen.

O GOD, whiche by thy mightie power hast made all thinges of naught, whiche also after other thinges set in order, diddest appoynt that out of man (created after thyne owne image and similitude) woman shoulde take her begynnyng: and knitting them together, diddest teache that it shoulde neuer be lawfull to put a sunder those, whom thou by matrimonie haddest made one. O GOD whiche hast consecrated the state of matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christe and his Churche: Looke mercyfullye vppon these thy seruauntes, that both this man may loue his wyfe, according to thy worde (as Christ did loue his spouse the Church, who gaue him selfe for it, louing and cherysching it euen as his owne flesche.) and also that this woman may be louing and amiable to her husbande, as Rachel, wyse as Rebecca, faythfull and obedient as Sara, and in all quietnes, sobrietie, and peace, be a folower of holy and godly matrones. O Lord blesse them both, and graunt them to inherite thy euerlasting kingdome: through Jesus Christe our Lorde. Amen.

¶ Then shall the Priest say.

ALmightie GOD, which at the beginning dyd create our first parentes Adam and Eue, and dyd sanctifie and ioyne them together in mariage: poure vpon you the ryches of his grace, sanctifie and blesse you, that ye may please hym both in body and soule, and liue together in holy loue, vnto your lyues ende. Amen.

¶ Then

¶ Then ſhall begin the Communion; and after the Goſpell, ſhalbe ſayde a Sermon, wherein ordinarilye, ſo ofte as there is any maryage, the office of a man and wyfe ſhalbe declared, accordyng to holy ſcripture: or yf there be no Sermon, the Miniſter ſhall reade this that foloweth.

¶ All ye which be maryed, or which entende to take the holy ſtate of matrimonie vpon you, heare what holy ſcripture doeth ſay, as touchyng the duetie of husbandes towarde their wyues, & wyues towarde their husbandes. Saint Paul in his Epiſtle to the Epheſians the fifth Chapter, doeth geue this commaundement to all maryed men.

Ye husbandes loue your wyues, euen as Chriſte loued the Churche, and hath geuen hym ſelfe for it, to ſanctifie it, purging it in the fountayne of water, through the worde, that he myght make it vnto hym ſelfe a glorious congregation, not hauing ſpot or wrinkle, or any ſuch thing, but that it ſhoulde be holy and blameleſſe. So men are bounde to loue their owne wyues, as their owne bodyes.

He that loueth his owne wyfe, loueth hym ſelfe. For neuer dyd any man hate his owne fleſhe, but nourisheth and cheriſheth it, euen as the Lorde doeth the congregation: for we are members of his body, of his fleſhe, and of his bones.

For this cauſe ſhall a man leaue father and mother, and ſhall be ioyned vnto his wyfe, and they two ſhalbe one fleſhe. This myſterie is great, but I ſpeake of Chriſte and of the congregation. Neuertheleſſe, let euery one of you ſo loue his owne wyfe, euen as hym ſelfe.

Likewyſe the ſame S. Paul (wryting to the Coloſſians) ſpeaketh thus to all men that be maryed.

Ye men loue your wyues, and be not bitter vnto them.

1.Pet.iii. Heare also what saint Peter the apostle of Christe (which was himselfe a maryed man) sayeth vnto all men that are maryed. Ye husbandes, dwell with your wyues accordyng to knowledge, geuing honour vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hyndered.

❧ Hitherto ye haue heard the dutie of the husbande towarde the wyfe.

¶ Nowe likewyse ye wyues, heare and learne your duetie towardes your husbandes, euen as it is plainely set foorth in holy scripture.

Ephe.v. Saint Paul in the forenamed Epistle to the Ephesiãs, teacheth you thus. Ye women submit your selues vnto your owne husbandes, as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the sauiour of ỹ whole body. Therefore as the Churche or congregation is subiect vnto Christe: so lykewyse let the wyues also be in subiection vnto their owne husbandes in all thynges. And agayne he sayeth, Let the wyfe reuerence her husbande. And (in his Epistle to the Colossians) saint Paul geueth you this short lesson. Ye wyues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

Colos.iii.

Saint

SAint Peter also doth instruct you very godly, thus saying, Let wiues be subiect to their owne husbandes: so that yf any obey not the worde, they may be wonne without the worde by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled with feare, whose apparell let it not be outwarde, with broyded heere and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hyd man which is in the heart be without al corruption, so that the spirite be milde and quiet, whiche is a pretious thing in the syght of GOD. i. Pet. iii.

For after this maner (in the olde tyme) dyd the holy women whiche trusted in GOD apparell them selues, beyng subiect to their owne husbandes: as Sara obeyed Abraham, callyng him Lorde, whose daughters ye are made doing well, and being not dismayde with any feare.

¶ The newe maryed persons, the same day of their mariage, must receaue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

¶ Peace be in this house, and to all that dwell in it.

¶ VVhen he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people whom thou hast redeemed with thy most pretious blood, and be not angry

with vs for euer.
Lorde haue mercie vpon vs.
Christe haue mercie vpon vs.
Lorde haue mercie vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptation.
Aunswere.
But deliuer vs from euyll. Amen.
Minister.
O Lorde saue thy seruaunt.
Aunswere.
Which putteth his trust in thee.
Minister.
Sende hym helpe from thy holy place.
Aunswere.
And euermore mightyly defende hym.
Minister.
Let the enemie haue none aduauntage of hym.
Aunswere.
Nor the wicked approche to hurt hym.
Minister.
Be vnto hym (O Lorde) a strong towre.
Aunswere.
From the face of his enemie.
Minister.
Lorde heare our prayers.
Aunswere.
And let our crye come vnto thee.
Minister.

O Lord loke downe from heauen, behold, visite, and relieue this thy seruaunt: Loke vppon hym with the eyes of thy mercie, geue hym comfort and sure confidence in thee: Defende hym from the daunger

daunger of the enemie, and kepe hym in perpetuall peace and safetie, through Jesus Christe our Lord. Amen.

HEare vs almightie and most mercyfull GOD and sauiour. Extende thy accustomed goodnesse to this thy seruaunt whiche is greeued with sicknesse. Visite hym O Lorde, as thou dyddest visite Peters wyues mother, and the captaynes seruaunt. So visite and restore vnto this sicke person his former health (yf it be thy wyll) or els geue hym grace so to take thy visitation, that after this painefull lyfe ended, he may dwell with thee in lyfe euerlasting. Amen

¶ Then shall the Minister exhort the sicke person after this fourme, or other lyke.

DEarely beloued, knowe this, that almightie God is the Lorde of lyfe and death, and ouer all thynges to them parteyning, as youth, strength, health, age, weakenesse, and sicknesse. Wherefore, whatsoeuer your sicknesse is, knowe you certaynely that it is Gods visitation. And for what cause so euer this sicknesse is sent vnto you, whether it be to trye your patience for the example of other, and that your fayth may be founde in the day of the Lorde laudable, glorious, and honorable, to the encrease of glory, and endlesse felicitie: or els it be sent vnto you to correct and amende in you whatsoeuer doth offende the eyes of our heauenlye father: knowe you certaynely, that yf you truely repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercie for his deare sonne Jesus Christes sake, and render vnto hym humble

thankes for his fatherly visitation, submitting your selfe wholy to his wyll, it shall turne to your profite, and helpe you forwarde in the ryght way that leadeth vnto euerlasting lyfe.

¶ If the person visited be very sicke, then the Curate may ende his exhortation in this place.

TAke therfore in good worth ỹ chastisement of the Lorde: For whom the Lorde loueth, he chastiseth, yea (as Paul sayth) he scourgeth euery sonne which he receaueth. If you endure chastisement, he offereth hym selfe vnto you, as vnto his owne chyldren. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof all true chyldren are partakers, then are ye bastardes, and not chyldren. Therefore, seeing that when our carnal fathers do correct vs, we reuerently obey them: shal we not nowe much rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes do chastise vs after their owne pleasure, but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holynesse. These wordes good brother are Gods wordes, and written in holye scripture for our comfort and instruction, that we shoulde patiently & with thankesgeuing beare our heauenlye fathers correction, whensoeuer by any maner of aduersitie it shal please his gratious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made lyke vnto Christe by suffering patiently aduersities, troubles, and sicknesses. For he hym selfe went not vp to ioy, but first he suffered payne, he entred not into his glory, before he was crucified. So truely

truely our way to eternall ioy, is to suffer here with Christe, and our doore to enter into eternall lyfe, is gladly to dye with Christe, that we may ryse agayne from death, and dwell with him in euerlasting lyfe. Nowe therefore taking your sickneſſe which is thus profitable for you, patiently: I exhort you in the name of God, to remember the profession whiche you made vnto God in your baptisme. And forasmuch as after this lyfe there is accompt to be geuen vnto the righteous iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both towarde God and man, so that accusing and condempnyng your selfe for your owne faultes, you may finde mercie at our heauenly fathers hande for Christes sake, and not be accused & condemned in that fearefull iudgement. Therefore I shall shortly rehearse the articles of our fayth, that ye may knowe whether you do beleue as a Christian man shoulde, or no.

✻ Here the Minister shall rehearse the articles of the fayth, saying thus.

Doest thou beleue in God the father almightie?

¶ And so forth as it is in Baptisme.

✻ Then shall the Minister examine whether he be in charitie with all the worlde: exhorting hym to forgeue from the bottome of his heart, all persons that haue offended him: and yf he haue offended other, to aske them forgeueneſſe. And where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And yf he haue not afore disposed his goodes, let hym

then

then make his will. But men muſt be oft admoniſhed, that they ſet an order for their temperall goodes and landes, when they be in health. And alſo declare his debtes what he oweth, and what is owyng vnto him, for diſcharging of his conſcience, and quietneſſe of his executours.

Theſe wordes before rehearſed, may be ſaid before the Miniſter beginne his prayer, as he ſhall ſee cauſe.

The Miniſter may not forget, nor omit to moue the ſicke perſon, and that moſt earneſtly, to liberalitie towarde the poore.

Here ſhall the ſicke perſon make a ſpeciall confeſſion, yf he feele his conſcience troubled with anye wayghtie matter. After which confeſſion, the Prieſt ſhall abſoluc him after this ſort.

OUr Lorde Jeſus Chriſte, who hath left power to his Churche to abſolue all ſinners whiche truely repent and beleue in hym, of his great mercie forgeue thee thyne offences: and by his auctoritie committed to me, I abſolue thee from all thy ſinnes, in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

And then the Prieſt ſhall ſay the collect folowyng.

Let vs pray.



MOſt mercifull GOD, which accordyng to the multitude of thy mercies, doeſt ſo put away the ſinnes of thoſe which truely repent, that thou remembreſt them no more: opē thyne eye of mercie vpon this thy ſeruaūt, who moſte earneſtly deſyreth pardon

pardon and forgeuenesse. Reuue in hym most louyng father, whatsoeuer hath ben decayed by the fraude and malice of the deuill, or by his owne carnall wyll and fraylenes: preserue and continue this sicke member in the vnitie of thy Churche: consyder his contrition, accept his teares, allwage his payne, as shalbe seene to thee most expedient for hym. And forasmuch as he putteth his full trust only in thy mercie, impute not vnto hym his former sinnes, but take hym vnto thy fauour: through the merites of thy moste dearely beloued sonne Jesus Christe. Amen.

Then the Minister shall say this Psalme.

IN thee O Lorde haue I put my trust, let me neuer be put to confusion: but ryd me, and deliuer me in thy righteousnesse, encline thyne eare vnto me, and saue me. In te do mine spe raui. Psalm. 7

Be thou my strong holde (whereunto I may alway resort:) thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodlye: out of the hande of the vnrighteous and cruell man.

For thou (O Lorde God) art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I ben holden vp euer sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory, and honour all the day long.

Cast

Cast me not away in the tyme of age: forsake me not when my strength faileth me.

For myne enemies speake agaynst me, and they that lay wayte for my soule, take their counsell together, saying: GOD hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym.

Go not farre from me, O God: my God hast thee to helpe me.

Let them be confounded and perishe that are against my soule: let them be couered with shame and dishonour that seeke to do me euill.

As for me, I wyll patiently abide alway: and wil prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I knowe no ende thereof.

I wyll go forth in the strength of the Lord God: and wyll make mention of thy righteousnesse only.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore I wyll tel of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to al them that are yet to come.

Thy righteousnesse (O GOD) is very high, and great thinges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles and aduersities hast thou shewed me: and yet dyddest thou turne and refreshe me, yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore

Therefore wyll I prayse thee and thy faythfulnes (O God) playing vppon an instrument of musicke: vnto thee wyll I sing vpon the harpe, O thou holy one of Israel.

My lippes wyll be fayne, when I sing vnto thee: and so wyll my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded & brought vnto shame, that seeke to do me euill.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

¶ Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and pretious blood hast redeemed vs, helpe vs we beseche thee, O God.

¶ Then shall the Minister say.



He almightie lorde, whiche is a moste strong tower to all them that put their truste in hym, to whom al thinges in heauen, in earth, and vnder earth do bowe and obey, be nowe and euermore thy defence, and make thee knowe & feele, that there is no other name vnder heauen geuen to man, in whom, and through whom thou mayst receaue healthy and saluation, but onlye the name of our Lorde Iesus Christe. Amen.

The

Forasmuch as all mortall men be subiect to manye sodayne perilles, diseases, and sickneſſes, and euer vncertayne what tyme they shall depart out of this lyfe: Therefore, to thintent they may be alwayes in a redyneſſe to dye, whensoeuer it shall pleaſe almightie God to call them, the Curates shal diligently from time to time, but specially in the plague tyme, exhort their parishioners to the oft receauing in the Churche of the holy Communion of the body and blood of our sauiour Christe. VVhiche yf they do, they shall haue no cause in their sodayne visitation to be vnquieted for lacke of the same. But yf the sicke person be not able to come to the Churche, and yet is desirous to receaue the Communion in his house, then he must geue knowledge ouer nyght, or els early in the morning to the Curate, signifiyng also howe many be appoynted to Communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receaue the Communion with the sicke person, with al thinges necessaric for the same, he shall there minister the holye Communion.

* The Collect.

ALmightie euerliuing GOD, maker of mankynde, whiche doest correct those whom thou doest loue, and chastisest euery one whom thou doest

doeſt receaue: we beſeche thee to haue mercie vpon this thy ſeruaunt viſited with thy hande, and to graunt that he may take this ſickines patiently, and recouer his bodyly health (yf it be thy gratious wil) and whenſoeuer his ſoule ſhall depart from the bodye, it may be without ſpot preſented vnto thee: through Jeſus Chriſte our Lorde. Amen.

The Epiſtle.



Y ſonne, deſpiſe not the correction of the Lorde, neyther faynt when thou art rebuked of hym: For whom the Lorde loueth, him he correcteth, yea and he ſcourgeth euery ſonne whom he receaueth.

¶ The Goſpell.



Erely verily I ſay vnto you, He that heareth my worde, and beleueth on hym that ſent me, hath euerlaſtyng lyfe, and ſhall not come vnto damnation, but he paſſeth from death vnto lyfe.

✻ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receaue the Communion him ſelfe, and after miniſter vnto them that be appoynted to Communicate with the ſicke.

¶ But yf any man, eyther by reaſon of extremitie of ſickneſſe, or for lacke of warning in due time to the Curate, or for lacke of companye to receaue with him, or by any other iuſt impediment, do not receaue the ſacramẽtes of Chriſtes body & blood:

then

then the Curate ſhall inſtruct him, that yf he do truely repent him of his ſinnes, and ſtedfaſtly beleue that Ieſus Chriſte hath ſuffered death vpon the croſſe for him, and ſhedde his blood for his redemption, earneſtly remembring the benefites he hath therby, and geuing him heartie thankes therefore, he doth eate and drincke the bodye and blood of our Sauiour Chriſte profitably to his ſoules health, although he do not receaue the Sacrament with his mouth.

VVhen the ſicke perſon is viſited, and receaueth the holy Communion all at one time, then the Prieſt for more expedition ſhall cut of the fourme of the viſitation at the Pſalme (**In thee O Lorde haue I put my truſt**) and go ſtraight to the Communion.

In the tyme of plague, ſwette, or ſuche other lyke contagious times of ſickneſſes or diſeaſes, when none of the pariſhe or neighbours can be gotten to communicate with the ſicke in their houſes for feare of the infection, vpon ſpecial requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

¶ The order for the buriall of the dead.

✻ The Prieſt meeting the Corpes at the Churche ſtyle, ſhall ſay, or els the Prieſtes and Clarkes ſhall ſing, and ſo go eyther vnto the Churche, or towardes the graue.

Iohn.xi. **I Am the reſurrection and the lyfe (ſayeth the Lorde) He that beleueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer lyueth and beleueth in me, ſhal not dye for euer.**

I knowe

I knowe that my redeemer lyueth, and that I shall ryse out of the earth in the last day, and shalbe couered agayne with my shynne, and shall see God in my flesh, yea and my selfe shall beholde hym, not with other, but with these same eyes. Iob. xix.

WE brought nothyng into this worlde, neyther may we carye any thyng out of this worlde. The Lorde geueth, and the Lord taketh away, euen as it hath pleased the Lorde, so commeth thynges to passe, blessed be the name of the Lorde. i. Tim. vi. Iob. i.

¶ When they come to the graue, whyle the Corpes is made redy to be layde into the earth, the Priest shall say, or the Priest and Clarkes shall syng.

MAn that is borne of a woman, hath but a short tyme to lyue, and is full of misery, he commeth vp, and is cut downe lyke a flowre. He fleeth as it were a shadowe, and neuer continueth in one staye. In the myddest of lyfe, we be in death. Of whom may we seeke for succour but of thee, O lord, whiche for our sinnes iustly art displeased? Yet O Lorde God most holy, O Lorde most myghtie, O holy and most mercyfull sauiour, delyuer vs not into the bitter paynes of eternal death. Thou knowest Lorde the secretes of our heartes, shut not vp thy mercyfull eyes to our prayers, but spare vs Lorde most holy, O God most myghtie, O holy and mercyfull sauiour, thou most worthy iudge eternall, suffer vs not at our laste houre for any paynes of death to fall from thee. Iob. ix.

¶ Then whyle the earth shalbe cast vpon the body by some standyng by, the Priest shall say.

FOrasmuch as it hath pleased almyghtie God of his great mercye, to take vnto hym selfe the soule of our deare brother here departed, we therefore commit his body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure & certayne hope of resurrection to eternall lyfe, throughe our Lorde Jesus Christe, who shall chaunge our vyle body, that it may be lyke to his glorious body, according to the myghtie workyng, wherby he is able to subdue all thynges to hym selfe.

Then shalbe sayde or song.

I Heard a voyce from heauen, saying vnto me, wryte, from henceforth blessed are the dead whiche dye in the Lorde. Euen so saith the spirit, that they rest from theyr labours.

Then shall folowe this Lesson, taken out of the .xv. Chapter to the Corinthians, the fyrst Epistle.

CHrist is rysen from the dead, and become the fyrst fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, Euen so by Christe shall all be made alyue, but euery man in his owne order. The fyrste is Christes at his commyng. Then commeth the ende, when he hath delyuered vp the kyngdome to God the father, when he hath put downe al rule,

and

and all auctho̅itie and po̅wer. For he muſt raigne tyll he hath put all his enemyes vnder his feete. The laſt enemie that ſhalbe deſtroyed, is death: for he hath put all thynges vnder his feete. But when he ſayth, All thynges are put vnder hym, it is manyfeſt that he is accepted which dyd put all thynges vnder hym. When all things are ſubdued vnto him, then ſhall the ſonne alſo hym ſelfe be ſubiect vnto him that put all thinges vnder him, that God may be all in all. Els what do they which are baptiſed ouer the dead, if the dead riſe not at all? why are they then baptiſed ouer them? yea, and why ſtand we alway then in ieopardie? By our reioycyng whiche I haue in Chriſt Jeſu our Lorde, I dye dayly. That I haue fought with beaſtes at Epheſus after the maner of men, what auauntageth it me, yf the dead ryſe not agayne? Let vs eate and drynke, for to moro̅we we ſhall dye. Be not ye deceaued. Euyll wo̅des co̅rupte good maners. Awake truely out of ſleepe, and ſinne not. For ſome haue not the kno̅wledge of God. I ſpeake this to your ſhame. But ſome man wyll ſay, Howe aryſe the dead? with what body ſhall they come? Thou foole, that which thou ſo̅weſt, is not quickened except it dye. And what ſo̅weſt thou? Thou ſo̅weſt not that body that ſhall be, but bare co̅rne, as of wheate, o̅r ſome other, but God geueth it a body at his pleaſure, to euery ſeede his o̅wne bodye. All fleſhe is not one maner of fleſhe. But there is one maner of fleſhe of men, and another maner of fleſhe of beaſtes, another of fiſhes, another of byrdes. There are alſo celeſtiall bodyes, and there are bodyes terreſtriall. But the glory of the celeſtiall is one, and the glory of the terreſtriall is another. There is one maner glorye of

the sunne, and another glorye of the moone, and another glory of the starres: For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonour, it ryseth agayne in honour. It is sowen in weakenes, it ryseth agayne in powre. It is sowen a naturall body, it ryseth agayne a spirituall bodye. There is a naturall bodye, and there is a spirituall body, as it is also written, The first man Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. Howbe it, that is not first whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The fyrst man is of the earth, earthy. The seconde man, is the lord from heauen, heauenly. As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that be heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This I say brethren, that flesh and blood can not inherite the kyngdome of God, neyther doth corruption inherite incorruption. Beholde I shewe you a mysterie. We shal not all sleepe: but we shall all be chaunged, & that in a moment, in the twinckling of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shalbe brought to passe the saying that is wrytten, Death is swalowed vp in victorye: Death where is thy stynge? Hell where is thy victorye? The styng of death is

sinne,

ſinne, and the ſtrength of ſinne is the lawe. But thankes be vnto God, whiche hath geuen vs victorye thrꝛough our Lorde Jeſus Chriſte. Therefore my deare brethren, be ye ſtedfaſt and vnmoueable, alwayes ryche in the worke of the Lorde, forasmuch as ye knowe howe that your labour is not in vayne in the Lorde.

The Leſſon ended, the Prieſt ſhall ſay.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche art in heauen. ꝛc.
And leade vs not into temptation.
Aunſwere.
But delyuer vs from euyll. Amen.
The Prieſt.

ALmightie God, with whom do liue the ſpirites of them that departe hence in the lorde, and in whom the ſoules of them that be elected, after they be delyuered from the burthen of the fleſhe, be in ioy and felicitie: We geue thee heartie thankes, for that it hath pleaſed thee to delyuer this .N. our brother out of the miſeries of this ſinfull worlde: beſechyng thee that it may pleaſe thee of thy gratious goodneſſe ſhortly to accomplyſhe the number of thyne elect, and to haſte thy kyngdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſtyng glory. Amen.



Mercyfull God, the father of our Lorde Jesus Christe, who is the resurrection and the lyfe, in whom whosoeuer beleueth, shall lyue though he dye. And whosoeuer liueth and beleueth in hym, shall not dye eternallye: who also taught vs (by his holy apostle Paul, not to be sorye as men without hope for them that sleepe in hym: We meekelye beseche thee (O father) to rayse vs from the death of sinne, vnto the lyfe of ryghteousnesse: that when we shall depart this lyfe, we may rest in him, as our hope is this our brother doth: and that at the generall resurrection in the last day, we may be founde acceptable in thy syght, and receaue that blessyng whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed chyldren of my father, receaue the kyngdome prepared for you from the begynnyng of the worlde. Graunt this we beseche thee O mercyfull father, through Jesus Christe our mediatour and redeemer. Amen.

The thankesgeuyng of women after *chylde byrth, commonly cal-*led the Churchyng of women.

The woman shall come into the Churche, and there shall kneele downe in some conuenient place, nygh vnto the place where the Table standeth:

deth: and the Prieſt ſtanding by her, ſhal ſay theſe wordes, or ſuche lyke, as the caſe ſhall require.

FOrasmuche as it hath pleaſed almyghtie God of his goodneſſe to geue you ſafe delyueraunce, and hath preſerued you in the great daunger of child birth, ye ſhall therefore geue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I Haue lyfted vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He wyll not ſuffer thy foote to be moued: and he that kepeth thee wyll not ſleepe.

Beholde he that kepeth Iſrael: ſhall neyther ſlumber nor ſleepe.

The Lorde hym ſelfe is thy keper: the Lorde is thy defence vpon thy ryght hande.

So that the Sunne ſhall not burne thee by day: neyther the Moone by nyght.

The Lorde ſhall preſerue thee from all euyll: yea it is euen he that ſhall kepe thy ſoule.

The Lorde ſhall preſerue thy goyng out, and thy commyng in: from this tyme forth, for euermore.

Glory be to the father, and to the ſonne. &c.

As it was in the begynnyng, is nowe. &c.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunſwere.

But delyuer vs from euyll. Amen.

Prieſt.

O Lorde ſaue this woman thy ſeruaunt.

Aunſwere.

Whiche putteth her truſt in thee.

Prieſt.

Be thou to her a ſtrong towre.

Aunſwere.

From the face of her enemie.

Prieſt.

Lorde heare our prayer.

Aunſwere.

And let our crye come vnto thee.

Prieſt.

Let vs pray.

OAlmyghtie God, which haſt deliuered this woman thy ſeruaunt from the great payne and peryll of childe byrth: Graunt we beſeche thee (moſte mercyfull father) that ſhe through thy helpe, may both faythfully lyue and walke in her vocation, accordyng to thy wyll in this lyfe preſent, and alſo may be partaker of euerlaſting glory in the lyfe to come, through Jeſus Chriſt our Lorde. Amen.

The woman that commeth to geue her thankes, muſte offer accuſtomed offerynges. And yf there be a Communion, it is conuenient that ſhe receaue the holy Communion.

A com-

✠ After Mornyng prayer, the people beyng called together by the ringing of a bell, and aſſembled in the Churche, the Engliſhe Letanie ſhalbe ſaide after the accuſtomed maner. VVhiche ended, the Prieſt ſhall go into the Pulpit, and ſay thus.



Brethren, in the primatiue Churche there was a godlye diſcipline, that at the begynnyng of Lent, ſuch perſons as were notorious ſinners, were put to open penaunce, and puniſhed in this worlde, that their ſoules myght be ſaued in the day of the Lorde, & that others admoniſhed by theyr example, myght be more afrayde to offende. In the ſtede whereof, vntyll the ſayde diſcipline may be reſtored agayne (which thing is much to be wiſhed) it is thought good, that at this time, in your preſence ſhould be read ỹ generall ſentences of Gods curſing agaynſt impenitent ſinners, gathered out of the. 27. Chapter of Deuteronomie, & other places of ſcripture. And that ye ſhould aunſwere to euery ſentence Amen, to the entent, that you beyng admoniſhed of the great indignation of God agaynſt ſinners, may the rather be called to earneſt and true repẽtaunce, and may walke more warely in theſe daungerous dayes, fleeyng from ſuch vices, for the whiche ye affirme with your owne mouthes the curſe of God to be due.

Curſed is the man that maketh any carued or molten image an abomination to the Lorde, the

worke of the handes of the crafftes man, and putteth it in a secrete place to worship it.

And the people shall aunswere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blynde to go out of his way.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in iudgement the ryght of the straunger, of them that be fatherlesse, and of wydowes.

Aunswere.

Amen.

Minister.

Cursed is he that smyteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Minister

Cursed is he that taketh rewarde to slay the soule of innocent

innocent blood.

Aunſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lorde.

Aunſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicatours and adulterers, and the couetous perſonnes, the worſhippers of images, ſlaunderers, drunkardes, and extorcioners.

Aunſwere.

Amen.

Miniſter.

NOwe, ſeyng that all they be accurſed (as the Prophete Dauid beareth witneſſe) which do erre and go aſtray from the commaundementes of God: let vs (remembryng the dreadfull iudgement hanging ouer our heades, and being alwayes at hand) returne vnto our Lord God, with all contrition & meekenes of heart, bewayling and lamenting our ſinfull lyfe, knowledging & confeſſing our offences, and ſeeking to bryng foorth worthie fruites of penaunce. For nowe is the axe put vnto the roote of the trees, ſo that euery tree whiche bryngeth not foorth good fruite, is hewen downe, and caſt into the fyre. It is a fearefull thing to fall into the handes of the liuing GOD: he ſhall powre downe rayne vppon the ſinners, ſnares, fyre and brimſtone, Pſal. cxviii. Matth. iii. Hebre. x.

Psalm.x. brimstone, storme and tempest, this shalbe their
Esai.xxvi. portion to drinke. For loe, the Lorde is commen
out of his place, to visite the wickednesse of suche
Malac.iii. as dwell vpon the earth. But who may abyde the
day of his comming? who shall be able to endure
Matth.iii. when he appeareth? His fanne is in his hande,
and he wyll pourge his floore, and gather his
wheate into the barne, but he wyll burne the chaffe
i.Thes.v. with vnquencheable fyre. The day of the Lord com-
meth as a theefe vppon the nyght, and when men
shall say peace, and all thinges are safe, then shall
Rom.ii. sodaynely destruction come vppon them, as sorowe
commeth vpon a woman trauayling with chylde,
and they shall not escape: then shall appeare the
wrath of God in the day of vengeaunce, whiche ob-
stinate sinners, through the stubbernnes of their
Pro.i. heart, haue heaped vnto them selfe, whiche despised
the goodnes, patience, and long sufferaunce of God,
when he called them continuallye to repentaunce.
Then shall they call vppon me sayth the Lorde, but
I wyll not heare: they shall seeke me earlye, but
they shall not finde me, and that because they hated
knowledge, and receaued not the feare of the Lord,
but abhorred my counsayle, and despised my cor-
rection: then shall it be to late to knocke, when the
doore shalbe shut, and to late to cry for mercie, when
it is the tyme of iustice. O terrible voyce of moste
iuste iudgement, whiche shalbe pronounced vppon
Mat.xxv. them, when it shalbe saide vnto them: Go ye cur-
ii.Cor.vi. sed into the fyre euerlasting, whiche is prepared for
the deuyll and his angels. Therefore brethren take
we heede betime, whyle the day of saluation lasteth,
for the night commeth when none can worke: but
Iohn.ix. let vs whyle we haue lyght, beleue in the lyght, and
walke

walke as the chyldren of the lyght, that we be not
caste into vtter darkneſſe, where is weepyng and
gnaſhyng of teeth. Let vs not abuſe the goodneſſe Mat.25.
of GOD whiche calleth vs mercyfully to amende-
ment, and of his endleſſe pitie promyſeth vs for-
geueneſſe of that whiche is paſte, yf (with a whole
mynde and true heart) we returne vnto hym. For Eſai.i.
though our ſinnes be red as ſcarlet, they ſhalbe as Eze.28.
whyte as ſnowe: and though they be lyke purple,
yet ſhall they be as whyte as wooll. Turne you
cleane (ſayth the Lorde) from all your wyckedneſſe,
and your ſinne ſhall not be your deſtruction. Caſte
away from you all your vngodlyneſſe that ye haue
done, make you newe heartes and a newe ſpirite.
Wherefore wyll ye dye, O ye houſe of Iſrael? ſeeyng
that I haue no pleaſure in the death of hym that
dyeth (ſayth the Lorde God.) Turne you then, and
you ſhall lyue. Although we haue ſinned, yet haue i.Iohn.ii
we an aduocate with the father, Jeſus Chriſte the
ryghteous, and he it is that obtayneth grace for our
ſinnes, for he was wounded for our offences, and
ſmytten for our wyckedneſſe. Let vs therefore re- Eſai. liii.
turne vnto hym, who is the mercyfull receauer of
all true penitent ſinners, aſſuryng our ſelfe, that he
is redye to receaue vs, and moſt wyllyng to pardon
vs, yf we come to hym with faythfull repentaunce,
yf we wyll ſubmit our ſelues vnto hym, and from
hencefoorth walke in his wayes, yf we will take his Mat.xi.
eaſie yoke and lyght burthen vpon vs, to folow hym
in lowlines, pacience, and charitie, and be ordred by
the gouernaunce of his holy ſpirite, ſekyng alwayes
his glorye, and ſeruyng hym duely in our vocation Mat, xxv.
with thankeſgeuyng. This yf we do, Chriſte wyll
deliuer vs from the curſe of the lawe, & from the ex-
treme

treme malediction which shal light vpon them that shalbe set on the left hande, and he will set vs on his ryght hande, & geue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious kyngdome, vnto the whiche he vouchsafe to bryng vs all, for his infinite mercy. Amen.

¶ Then shall they all kneele vpon theyr knees, & the Priestes and clarkes kneelyng (where they are accustomed to say the Letany) shal say this psalme.

Miserere nei deus. Psal. 51.

HAue mercy vppon me (O God) after thy great goodnesse: accordyng to the multitude of thy mercies, do away mine offeces.

Washe me throughly fro my wyckednes: and clense me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee only haue I sinned, and done this euyll in thy syght: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde I was shapen in wyckednesse: and in sinne hath my mother conceaued me.

But loe, thou requirest trueth in inwarde parties: and shalt make me to vnderstande wysdome secretely.

Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy and gladnesse: that the bones whiche thou haste broken may reioyce.

Turne thy face from my sinnes: and put out all my

my mysdeedes.

Make me a cleane heart (O God:) and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wycked: and sinners shalbe conuerted vnto thee.

Delyuer me from blood gyltinesse (O God) thou that art the God of my health: and my tongue shall syng of thy ryghteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall shewe thy prayse.

For thou desiresst no sacrifice, els woulde I geue it thee: but thou delightest not in burnt offerynges.

The sacrifice of God is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of ryghteousnesse, with the burnt offerynges and oblations: then shall they offer young bullockes vpon thyne aulter.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is nowe. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Whiche put theyr trust in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore myghtyly defende them.

Minister.

Helpe vs O God our Sauiour.

Aunswere.

And for the glory of thy names sake delyuer vs, be mercyfull vnto vs sinners for thy names sake.

Minister.

O Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

Let vs pray.



Lorde we beseche thee mercifully heare our prayers, and spare all those whiche confesse theyr sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercyfull pardon may be absolued, through Christ our Lorde. Amen.



Moste myghtie God and mercyfull father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne and be saued: Mercyfully forgeue vs our trespasses, receaue and comfort vs, whiche be greeued and weeryed with the burthen of our sinne. Thy propertie is to

haue

haue mercy, to thee only it appertayneth to forgeue sinnes, spare vs therefore good Lorde, spare thy people whom thou hast redeemed. Enter not into iudgement with thy seruauntes, whiche be vyle earth and miserable sinners: but so turne thyne eye from vs whiche meekely knowledge our vyleneſſe, and truely repent vs of our faultes. So make haſte to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come, through Jesus Christ our Lorde. Amen.

Then ſhall the people ſay this that foloweth, after the Miniſter.

TUrne thou vs, O good Lorde, and ſo ſhall we be turned. Be fauourable (O Lorde) be fauourable to thy people, which turne to thee in weepyng, faſtyng, and prayeng: for thou art a mercyfull God, full of compaſſion, long ſufferyng, and of a great pitie. Thou ſpareſt when we deſerue punyſhment, and in thy wrath thynkeſt vpon mercye. Spare thy people good Lorde, ſpare them, and let not thyne heritage be brought to confuſion, heare vs, O Lorde, for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

FINIS.

Sr. Tho. Skillington Aprill 9th

Romney

1670

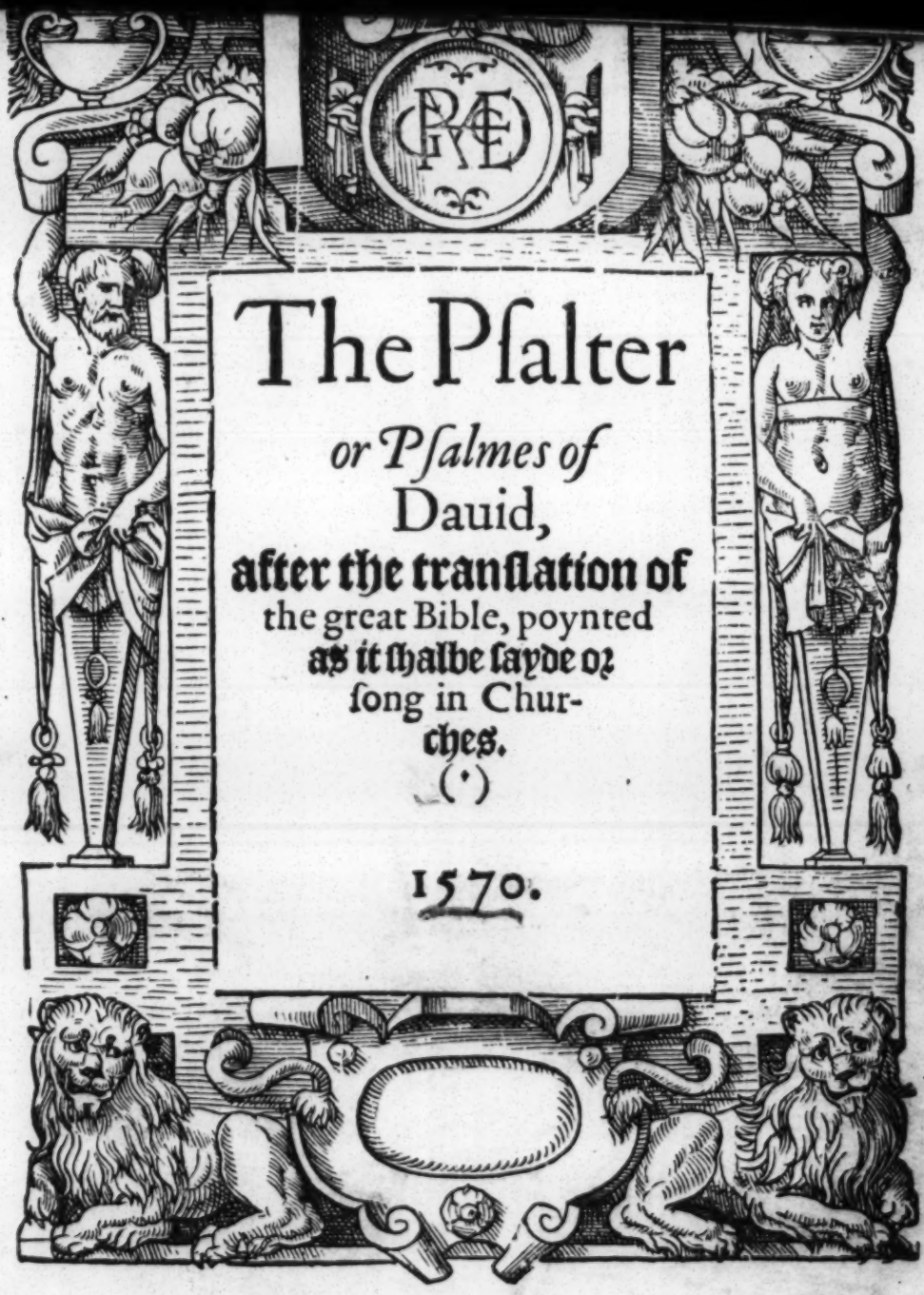
Hotherington

of Blotfaring

Sr. Tho Sanctuary of a tenement &c.

by Sr John Harpwood knight and

Lord of law



The Pſalter

or Pſalmes of
Dauid,
after the tranſlation of
the great Bible, poynted
as it ſhalbe ſayde or
ſong in Chur-
ches.

(*)

1570.

¶ The Pſalmes of

Dauid.

Beatus vir qui non abiit. Pſal. i.



Bleſſed is that man that hath not walked in the counſell of the vngodlye, nor ſtande in the waye of ſinners: and hath not ſit in the ſeate of the ſcornefull. Mornyng prayer.

But his delyght is in the lawe of the Lorde: and in his lawe wyll he exerciſe him ſelfe day and nyght.

And he ſhalbe lyke a tree planted by the water ſyde: that wyll bring foorth his fruite in due ſeaſon.

His leafe alſo ſhall not wyther: and loke whatſoeuer he doth, it ſhall proſper.

As for the vngodly, it is not ſo with them: but they are lyke the chaffe whiche the wynde ſcattereth away from the face of the earth.

Therefore the vngodly ſhall not be able to ſtande in the iudgement: neither the ſinners in the congregation of the righteous.

But the Lorde knoweth the way of the righteous: and the way of the vngodly ſhall perylhe.

WHY do the Heathen ſo furiouſly rage together: and why do the people imagine a vayne thing.

The kynges of the earth ſtande vp, and the rulers take counſell together: agaynſt the Lorde, and agaynſt his annoynted.

Let vs breake their bondes aſunder: and caſt away their cordes from vs.

He that dwelleth in heauen ſhall laugh them to ſcorne: the Lorde ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

Yet haue I ſet my kyng: vppon my holye hyll of Sion.

I wyll preache the lawe, whereof the Lord hath ſayde vnto me: thou art my ſonne, this day haue I begotten thee.

Deſyre of me, and I ſhall geue thee the Heathen for thyne inheritaunce: and the vttermoſt partes of the earth for thy poſſeſſion.

Thou ſhalt bruiſe them with a rod of iron: and breake them in peeces lyke a potters veſſell.

Be wyſe nowe therefore, O ye kynges: be learned ye that are iudges of the earth.

Serue the Lorde in feare: and reioyce vnto him with reuerence.

Kyſſe the ſonne leſt he be angry, and ſo ye peryſhe from the ryght way: yf his wrath be kyndled, yea but a litle, bleſſed are all they that put theyr truſt in hym.

Domine

LOrde howe are they encreaſed that trouble me: many are they that ryſe agaynſt me.

Many one there be that ſay of my ſoule: there is no helpe for him in (his) God.

But thou (O Lorde) art my defender: thou art my worſhip, and the lyfter vp of my head.

I dyd call vppon the Lorde with my voyce: and he heard me out of his holy hill.

I layde me downe and ſlept: and roſe vp againe, for the Lorde ſuſtayned me.

I wyll not be afrayde for ten thouſandes of people: that haue ſet them ſelues agaynſt me rounde about.

Vp Lorde and helpe me, O my God: for thou ſmyteſt all myne enemies vppon the cheeke bone, thou haſt broken the teeth of the vngodly.

Saluation belongeth vnto the Lorde: and thy bleſſing is vpon thy people.

Cum inuocarem. Pſalm.iiii.

HEare me when I call, O God of my ryghteouſneſſe: thou haſt ſet me at libertie when I was in trouble, haue mercie vppon me, and hearken vnto my prayer.

O ye ſonnes of men howe long wyll ye blaſpheme myne honour: and haue ſuche pleaſure in vanitie, and ſeeke after leaſing?

Knowe this alſo, that the Lorde hath choſen to hym ſelfe the man that is godly: when I call vppon the Lorde, he wyll heare me.

Stande in awe, and sinne not: commune with your owne hearte, and in your chamber, and be still.

Offer the sacrifice of righteousnesse: and put your trust in the Lorde.

There be many that saye: who wyll shewe vs any good?

Lord lyft thou vp: the lyght of thy countenaunce vppon vs.

Thou hast put gladnesse in my hearte: since the tyme that their corne and wine (and oyle) increased.

I wyll lay me downe in peace, and take my rest: for it is thou Lorde onlye that makest me dwell in safetie.

Verba mea auribus. Psalm.v.

PVnder my wordes, O Lorde: consyder my meditation.

O hearken thou vnto the voyce of my calling, my kyng and my God: for vnto thee wyll I make my prayer.

My voyce shalt thou heare betimes, O Lorde: early in the morning wyll I direct my prayer vnto thee, and wyll loke vp.

For thou art the GOD that haste no pleasure in wickednesse: neyther shall any euyll dwell with thee.

Such as be foolishe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasyng: the Lorde wyll abhorre both the blood thirstie and deceitfull man.

But as for me, I wyll come into thy house, euen

vpon

vpon the multitude of thy mercie: and in thy feare wyll I worshippe towarde thy holy temple.

Leade me (O Lorde) in thy righteousnesse, because of myne enemies: make thy way playne before my face.

For there is no faithfulnesse in his mouth: their inwarde partes are very wickednesse.

Their throte is an open sepulchre: they flatter with their tongues.

Destroy thou them (O GOD) let them perishe through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled agaynst thee.

And let all them that put their trust in thee reioyce: they shall euer be geuing of thankes, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wylt geue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defende hym, as with a sheelde.

Domine ne in furore. Psalm.vi.

O Lorde rebuke me not in thyne indignation: neyther chasten me in thy displeasure. Euenyng prayer.

Haue mercie vpon me, O lord, for I am weake: O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lord how long wylt thou punishe me?

Turne thee (O Lorde) and deliuer my soule: oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wyll geue thee thankes in the pitte?

I am weery of my groning, euery nyght washe I my bedde: and water my couche with my teares.

My beautie is gone for very trouble: and worne away because of all myne enemies.

Away from me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

The Lorde hath hearde my petition: the Lorde wyll receaue my prayer.

All myne enemies shalbe confounded and sore vexed: they shalbe turned backe, and put to shame sodaynely.

Domine deus meus. Psalm. vii.

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

Least he deuoure my soule lyke a Lion, and teare it in peeces: whyle there is none to helpe.

Oh Lorde my GOD, yf I haue done any suche thyng: or yf there be any wickednesse in my handes.

If I haue rewarded euyll vnto hym that dealt freendly with me: yea, I haue deliuered hym that without any cause is myne enemie.

Then let myne enemie persecute my soule and take me: yea let hym treade my lyfe downe vpon the earth, and lay myne honour in the dust.

Stande vp (O Lorde) in thy wrath, and lyft vp thy selfe: because of the indignations of myne ene-

mies

mies aryse vp for me in the iudgement that thou hast commaunded.

And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe agayne.

The Lorde shall iudge the people, geue sentence with me O Lorde: accordyng to my righteousnesse, and accordyng to the innocencie that is in me.

Oh let the wickednesse of the vngodly come to an ende: but guide thou the iust.

For the righteous God: tryeth the very heartes and reynes.

My helpe commeth of God: whiche preserueth them that are true of heart.

God is a ryghteous iudge (strong and patient:) and God is prouoked euery day.

If a man wyl not turne, he wyl whet his sword: he hath bent his bowe, and made it redye.

He hath prepared for hym the instrumentes of death: he ordeyneth his arrowes agaynst the persecutours.

Beholde he trauayleth with mischeefe: he hath conceaued sorowe, and brought foorth vngodlynesse.

He hath grauen and dygged vp a pitte: and is fallen hym selfe into the destruction that he made for other.

For his trauaile shall come vppon his owne head: and his wickednesse shall fall vpon his owne pate.

I wyll geue thankes vnto the Lorde, accordyng to his righteousnesse: and wyll prayse the name of the Lorde the most high.

Domine

Domine dominus noſter. Pſalm.viii.

O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that haſt ſet thy glory aboue the heauens.

Out of the mouth of very babes and ſucklinges haſt thou ordeyned ſtrength, becauſe of thyne enemies: that thou myghteſt ſtyll the enemie, and the auenger.

For I wil conſyder the heauens, euen the workes of thy fingers: the Moone and the Starres which thou haſt ordeyned.

What is man that thou art ſo myndfull of hym: and the ſonne of man, that thou viſiteſt hym?

Thou makeſt hym lower then the angels: to crowne hym with glory and worſhip.

Thou makeſt hym to haue dominion of the workes of thy handes: and thou haſt put all thinges in ſubiection vnder his feete.

All ſheepe and oxen: yea, and the beaſtes of the feelde.

The foules of the ayre, and the fiſhe of the ſea: and whatſoeuer walketh through the pathes of the ſeas.

O Lorde our gouernour: howe excellent is thy name in all the worlde?

Confitebor tibi. Pſalm.ix.

Mornyng prayer.

I wyll geue thankes vnto thee, O Lorde, with my whole hearte: I wyll ſpeake of all thy marueylous workes.

I wyll be gladde, and reioyce in thee:

thee: yea, my songes wyll I make of thy name, O thou most highest.

Whyle myne enemies are driuen backe: they shal fall, and perishe at thy presence.

For thou hast maynteyned my ryght and my cause: thou art sette in the throne that iudgest ryght.

Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

O thou enemie, destructions are come to a perpetuall ende: euen as the cities whiche thou hast destroyed, their memoriall is perished with them.

But the Lorde shall endure for euer: he hath also prepared his seate for iudgement.

For he shall iudge the worlde in ryghteousnesse: and minister true iudgement vnto the people.

The Lorde also wyl be a defence for the oppressed: euen a refuge in due time of trouble.

And they that knowe thy name, wyll put their trust in thee: for thou Lorde hast neuer failed them that seeke thee.

O prayse the Lorde whiche dwelleth in Sion: shewe the people of his doynges.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

Haue mercie vppon me (O Lorde:) consyder the trouble which I suffer of them that hate me, thou that lyftest me vp from the gates of death.

That I may shewe all thy prayses within the portes of the daughter of Sion: I wyll reioyce in thy saluation.

The Heathen are sunke downe in the pitte that they made: in the same nette which they hyd priuylie, is their owne foote taken.

The Lorde is knowen to execute iudgement: the vngodlye is trapped in the worke of his owne handes.

The wicked shalbe turned vnto hell: and all the people that forget God.

For the poore shall not alway be forgotten: the patient abydyng of the meeke shall not perishe for euer.

Up Lord, and let not man haue the vpper hand: let the Heathen be iudged in thy sight.

Put them in feare, O Lorde: that the Heathen may knowe them selues to be but men.

Vt quid Domine. Psalm.x.

WHY standest thou so farre of (O Lord:) and hydest thy face in the needefull tyme of trouble?

The vngodlye for his owne lust doeth persecute the poore: let them be taken in the craftie wylynes that they haue imagined.

For the vngodlye hath made boast of his owne heartes desyre: and speaketh good of the couetous (whom God abhorreth.)

The vngodly is so proude that he careth not for God: neither is God in all his thoughtes.

His wayes are alwaye greeuous: thy iudgementes are farre aboue out of his sight, and therefore defieth he all his enemies.

For

For he hath sayde in his heart, tushe, I shall neuer be caste downe: there shall no harme happen vnto me.

His mouth is full of cursyng, deceyte, and fraude: vnder his tongue is vngodlynesse and vanitie.

He sitteth lurkyng in the theeuyshe corners of the streetes: and priuilie in his lurkyng dennes doth he murder the innocent, his eyes are set agaynst the poore.

For he lyeth wayting secretlye: euen as a Lion lurketh he in his denne, that he may ravishe the poore.

He doth ravishe the poore: when he getteth hym into his nette.

He falleth downe, and humbleth him selfe: that the congregation of the poore may fal into the hand of his captaynes.

He hath sayde in his heart, tushe God hath forgotten: he hideth away his face, and he wyll neuer see it.

Aryse, O Lorde God, and lyft vp thyne hande: forget not the poore.

Wherefore shoulde the wicked blaspheme God: whyle he doth say in his heart, tushe, thou God carest not for it.

Surely thou hast seene it: for thou beholdest vngodlynesse and wrong.

That thou mayst take the matter into thy hand: the poore committeth hym selfe vnto thee, for thou art the helper of the frendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlines, and thou shalt finde none.

The

The Lord is kyng for euer and euer: and the heathen are perished out of the lande.

Lorde, thou hast hearde the desyre of the poore: thou preparest their heart, and thyne eare hearkeneth thereto.

To helpe the fatherlesse and poore vnto their ryght: that the man of the earth be no more exalted agaynst them.

In domino confido. Psalm.xi.

IN the Lorde put I my trust: howe say ye then to my soule, that she shoulde flee as a byrde vnto the hill.

For loe, the vngodly bende their bowe, and make redye their arrowes within the quiuer: that they maye priuilie shoote at them whiche are true of heart.

For the foundations wyll be cast downe: and what hath the righteous done?

The Lorde is in his holy Temple: the Lordes seate is in heauen.

His eyes consyder the poore: and his eye liddes tryeth the chyldren of men.

The Lorde alloweth the ryghteous: but the vngodly and him that delighteth in wickednesse, doth his soule abhorre.

Vpon the vngodly he shall raigne snares, fire and brymstone, storme and tempest: this shall be theyr portion to drinke.

For the righteous Lorde loueth righteousnesse: his countenaunce wyl behold the thing that is iust.

Saluum

Saluum me fac domine. Psalm.xii.

HElpe me Lorde, for there is not one godly man left: for ỹ faithfull are minished from among the chyldren of men. Euenyng prayer.

They talke of vanitie euery one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

The Lorde shall roote out all deceiptfull lippes: and the tongue that speaketh proude thinges.

Which haue sayde, with our tongue wyll we preuayle: we are they that ought to speake, who is Lorde ouer vs?

Nowe for the comfortlesse troubles sake of the nedy: and because of the deepe sighing of the poore.

I wyll vp (sayth the Lorde:) and wyll helpe euery one from him that swelleth agaynst hym, and wyll set them at rest.

The wordes of the Lorde are pure wordes: euen as the siluer which from the earth is tryed and purified seuen tymes in the fyre.

Thou shalt kepe them, O Lorde: thou shalt preserue hym from this generation for euer.

The vngodly walke on euery side: when they are exalted, the chyldren of men are put to rebuke.

Vsquequo Domine. Psalm.xiii.

HOwe long wylt thou forget me, O Lorde, for euer: how long wylt thou hyde thy face from me?

Howe

Howe long shall I seeke counsayle in my soule, and be so vexed in my heart: howe long shall myne enemies triumph ouer me?

Consyder and heare me, O Lorde my God: lighten myne eyes, that I sleepe not in death.

Least myne enemies say, I haue preuayled agaynst hym: for yf I be cast downe, they that trouble me wyll reioyce at it.

But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

I wyll sing of the Lorde, because he hath dealt so louyngly with me: yea I wyll prayse the name of the Lorde most highest.

Dixit insipiens. Psalm. xiiii.

THE foole hath sayde in his heart: there is no God.

They are corrupt and become abominable in their doynges: there is not one that doeth good, no not one.

The Lorde loked downe from heauen vpon the chyldren of men: to see if there were any that would vnderstande, and seeke after God.

But they are all gone out of the way: they are altogether become abominable, there is none that doeth good, no not one.

Their throte is an open sepulchre, with their tongues haue they deceaued: the poyson of Aspes is vnder their lippes.

Their mouth is full of cursyng and bitternesse: their feete are swyft to shedde blood.

Destruction and vnhappinesse is in their ways, and the way of peace haue they not knowen: there

is

is no feare of God before theyr eyes.

Haue they no knowledge that they are all suche workers of mischeefe: eatyng vp my people as it were bread?

And call not vpon the Lorde, there were they brought in great feare: (euen where no feare was) for God is in the generation of the ryghteous.

As for you, ye haue made a mocke at the counsayle of the poore: because he putteth his truste in the Lorde.

Who shall geue saluation vnto Israel out of Sion: when the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal.xv.

LOrde who shall dwell in thy tabernacle: who shal rest vpon thy holy hill? Mornyng prayer.

Euen he that leadeth an vncorrupt lyfe: and doth the thing which is right, and speaketh the trueth from his heart.

He that hath vsed no deceyt in his tongue, nor done euyll to his neyghbour: and hath not slaundered his neyghbours.

He that setteth not by hym selfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

He that sweareth vnto his neyghbour, and disapoynteth hym not: though it were to his hyndraunce.

He that hath not geuen his money vpon vsurie: nor taken rewarde agaynst the innocent.

Who so doth these thynges: shall neuer fal.

Conserua me domine. Psal.xvi.

PReserue me, O God: for in thee haue I put my trust.

O my soule, thou hast sayde vnto the Lorde: thou art my GOD, my goodes are nothyng vnto thee.

All my delyght is vpon the saintes that are in the earth: and vppon such as excell in vertue.

But they that runne after another GOD: shall haue great trouble.

Their drynke offerynges of blood wyll I not offer: neyther make mention of their names within my lippes.

The Lorde him selfe is the portion of mine inheritaunce & of my cup: thou shalt maynteyne my lot.

The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I will thanke the Lord for geuing me warning: my reynes also chasten me in the nyght season.

I haue set God alwayes before me: for he is on my ryght hande, therefore shall I not fall.

Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

For why? thou shalt not leaue my soule in hell: neyther shalt thou suffer thyne holy one to see corruption.

Thou shalt shewe me the path of lyfe, in thy presence is the fulnesse of ioy: and at thy ryght hande there is pleasure for euermore.

Exaudi

Exaudi domine iuſtitiam. Pſal.xvii.

HEare the ryght, O Lorde: conſyder my complaynt, and hearken vnto my prayer that goeth not out of fayned lippes.

Let my ſentence come forth from thy preſence: & let thyne eyes looke vpon the thing that is equall.

Thou haſt prooued and viſited my heart in the night ſeaſon, thou haſt tryed me, and ſhalt fynde no wickednesse in me: for I am vtterly purpoſed that my mouth ſhall not offende.

Becauſe of mens workes that are done agaynſt the wordes of my lippes: I haue kept me from the wayes of the deſtroyer.

O holde thou vp my goinges in thy pathes: that my footeſteppes ſlippe not.

I haue called vpon thee O God, for thou ſhalt heare me: incline thyne eare to me, and hearken vnto my wordes.

Shewe thy marueylous louyng kyndnes, thou that art the ſauiour of them whiche put their truſt in thee: from ſuche as reſiſt thy ryght hande.

Kepe me as the apple of an eye: hyde me vnder the ſhadowe of thy wynges.

From the vngodly that trouble me: myne enemies compaſſe me rounde about, to take away my ſoule.

They are incloſed in their owne fatte: and their mouth ſpeaketh proude thynges.

They lye waytyng in our waye on euery ſyde: turnyng their eyes downe to the grounde.

Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurkyng in ſecrete places.

Vp Lorde, diſapoynt hym and caſt hym downe: delyuer my ſoule from the vngodlye, whiche is a

swoꝛde of thyne.

From the men of thy hande, O Loꝛde, from the men I say, and from the euyll woꝛlde: whiche haue theyꝛ poꝛtion in this lyfe, whose bellyes thou fillest with thy hidde treasure.

They haue chyldꝛen at theyꝛ desyꝛe: and leaue the rest of theyꝛ substaunce foꝛ theyꝛ babes.

But as foꝛ me, I wyll beholde thy pꝛesence in ryghteousnesse: and when I awake vp after thy lykenes, I shalbe satisfied with it.

Diligam te domine. Psal.xviii.

Euenyng prayer.

I will loue thee, O loꝛd, my stꝛength, the Loꝛde is my stony rocke and my defence: my sauiour, my God, and my might in whom I wil trust, my buckler, the hoꝛne also of my saluation, and my refuge.

I wyll call vpon the Loꝛde whiche is woꝛthy to be pꝛayed: so shall I be safe from myne enemies.

The soꝛowes of death compassed me: and the ouerflowynges of vngodlynesse made me afrayde.

The paynes of hel came about me: the snares of death ouertooke me.

In my trouble wyll I call vpon the Loꝛde: and complayne vnto my God.

So shall he heare my voyce out of his (holye) temple: and my complaynt shall come befoꝛe hym, it shall enter euen into his eares.

The earth trembled and shaked: the verye foundations also of the hilles shooke and were remoued, because he was wroth.

There went a smoke out of his pꝛesence: and a consumyng fyꝛe out of his mouth, so that coales were kyndled at it.

He

He bowed the heauens also and came downe: and it was darke vnder his feete.

He rode vpon the Cherubims and dyd flee: he came fleeyng vppon the winges of the wynde.

He made darknes his secrete place: his pauilion rounde about hym, with darke water and thicke cloudes to couer him.

At the bryghtnesse of his presence his cloudes remoued: haylestones, and coales of fyre.

The Lorde also thundred out of heauen, and the highest gaue his thunder: hailestones, & coales of fyre.

He sent out his arrowes and scattered them: he cast foorth lightninges, and destroyed them.

The springes of waters were seene, and the foundations of the rounde worlde were discouered at thy chydyng, O Lorde: at the blastyng of the breath of thy displeasure.

He shall sende downe from the high to fetch me: and shall take me out of many waters.

He shall delyuer me from my strongest enemie, and from them whiche hate me: for they are to myghtie for me.

They preuented me in the day of my trouble: but the Lorde was my vpholder.

He brought me foorth also into a place of libertie: he brought me foorth, euen because he had a fauour vnto me.

The Lorde shall rewarde me after my righteous dealing: according to the cleannes of my handes shall he recompence me.

Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doth.

For I haue an eye vnto all his lawes: and wyll

not cast out his commaundementes from me.

I was also vncorrupt before hym: and eschewed myne owne wyckednesse.

Therefore shall the Lorde reward me after my ryghteous dealyng: and accordyng vnto the cleannes of my handes in his eye syght.

With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

With the cleane thou shalt be cleane: and with the frowarde, thou shalt learne frowardnesse.

For thou shalt saue the people that are in aduersitie: & shalt bring downe the high lokes of the proud.

Thou also shalt lyght my candle: the Lorde my God shall make my darknesse to be lyght.

For in thee I shall discomfort an hoast of men: & with the helpe of my god, I shal leape ouer the wal.

The way of God is an vndefiled way, the worde of the Lorde also is tryed in the fyre: he is the defender of all them that put theyr trust in hym.

For who is God but the Lord: or who hath any strength except our God?

It is GOD that gyrdeth me with strength of warre: and maketh my way perfect.

He maketh my feete lyke Hartes feete: and setteth me vp on hygh.

He teacheth my handes to fyght: & myne armes shall breake euen a bowe of steele.

Thou hast geuen me the defence of thy saluation: thy ryght hande also shall holde me vp, and thy louyng correction shall make me great.

Thou shalt make roome enough vnder me for to go: that my footesteppes shall not slyde.

I wyll folowe vppon myne enemies and ouertake them: neyther wyll I turne agayne, tyll I haue

haue destroyed them.

I wyll smyte them, that they shall not be able to stande: but fall vnder my feete.

Thou hast gyrded me with strength vnto the battayle: thou shalt throwe downe myne enemyes vnder me.

Thou haste made myne enemies also to turne their backes vppon me: and I shall destroy them that hate me.

They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shall they crye, but he shall not heare them.

I will beate them as small as the dust before the wind: I wil cast them out as the clay in the streetes.

Thou shalt delyuer me from the stryuynges of the people: and thou shalt make me the head of the heathen.

A people whō I haue not knowen: shal serue me.

Assoone as they heare of me, they shall obey me: but the straunge chyldren shall dissemble with me.

The straunge chyldren shall fayle: and be afrayd out of their pryssons.

The Lorde lyueth, and blessed be my strong helper: and praysed be the God of my saluation.

Euen the God whiche seeth that I be auenged: and subdueth the people vnto me.

It is he that delyuereth me from my (cruell) enemies, and setteth me vp aboue myne aduersaries: thou shalt rydde me from the wycked man.

For this cause I wyll geue thankes vnto thee, O Lorde among the Gentyles: and syng prayses vnto thy name.

Great prosperitie geueth he vnto his kyng: and sheweth louyng kyndnes vnto Dauid his annoynted,

ted, and vnto his seede for euer.

Cœli enarrant gloriam dei. Psal. xix

Mornyng prayer.



He heauens declare the glory of GOD: and the firmament sheweth his handy worke.

One day telleth another: and one night certifieth another.

There is neither speech nor language: but their voices are heard among them.

Their sounde is gone out into all landes: and their wordes into the endes of the worlde.

In them hath he set a tabernacle for the Sunne: whiche commeth forth as a bridegrome out of his chamber, & reioyceth as a giaunt to run his course.

It goeth forth frō the vttermost part of the heauen, and runneth about vnto the ende of it agayne: and there is nothing hid from the heate thereof.

The lawe of the Lorde is an vndefiled law, conuertyng the soule: the testimonie of the lord is sure, and geueth wisdome vnto the simple.

The statutes of the Lorde are ryght, and reioyce the heart: the commaundement of the Lord is pure, and geueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and ryghteous altogether.

More to be desyred are they then golde, yea then muche fyne golde: sweeter also then hony, and the

hony

hony combe.

Moreouer, by them is thy seruaunt taught: and in kepyng of them there is great rewarde.

Who can tell howe ofte he offendeth: O cleanse thou me from my secrete faultes.

Kepe thy seruaunt also from presumptious sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my heart: be (alway) acceptable in thy syght.

O Lorde: my strength and my redeemer.

Exaudiat te dominus. Psal. xx.

THe Lorde heare thee in the day of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the sanctuary: and strength thee out of Sion.

Remember all thy offerynges: and accepte thy burnt sacrifice.

Graunt thee thy heartes desyre: and fulfyll all thy mynde.

We wyll reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde performe all thy petitions.

Nowe know I that the lord helpeth his annoynted, and will heare him from his holy heauen: euen with the holsome strength of his ryght hande.

Some put theyr trust in Charettes, and some in horses: but we wyll remember the name of the Lorde our God.

They are brought downe and fallen: but we are ryse̅ and stande vpryght.

Saue lorde, and heare vs, O kyng of heauen: when we call (vpon thee.)

Domine

THe king shall reioyce in thy strength, O Lord: exceedyng glad shall he be of thy saluation.

Thou hast geuen him his heartes desyre: and hast not denyed hym the request of his lippes.

For thou shalt preuent hym with the blessynges of goodnes: and shalt set a crowne of pure golde vpon his head.

He asked lyfe of thee, and thou gauest hym a long lyfe: euen for euer and euer.

His honour is great in thy saluation: glory and great worshyp shalt thou lay vpon hym.

For thou shalt geue hym euerlastyng felicitie: & make hym glad with the ioy of thy countenaunce.

And why? because the kyng putteth his trust in the Lorde: and in the mercy of the most highest, he shall not miscarye.

All thyne enemies shall feele thy hande: thy ryght hande shall fynde out them that hate thee.

Thou shalt make them lyke a fyery ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fyre shall consume them.

Their fruite shalt thou roote out of the earth: and their seede from among the chyldren of men.

For they intended mischeefe agaynst thee: and imagined suche a deuice, as they are not able to performe.

Therefore shalt thou put them to flight: and the strynges of thy bowe shalt thou make redye against the face of them.

Be thou exalted Lorde in thyne owne strength: so wyll we syng and prayse thy power.

Deus

MY God, my God (looke vppon me) why haſt thou forſaken me: and art ſo farre from my health, and from the wordes of my complaynt? Euening prayer.

O my god, I crie in the day time, but thou hearest not: and in the night ſeaſon alſo I take no reſt.

And thou continueſt holy: O thou worſhyp of Iſrael.

Our fathers hoped in thee, they truſted in thee: and thou dydſt delyuer them.

They called vpon thee and were holpen: they put their truſt in thee, and were not confounded.

But as for me, I am a worme and no man: a very ſcorne of men, and the outcaſt of the people.

All they that ſee me, laugh me to ſcorne: they ſhote out their lippes, and ſhake their head, ſaying.

He truſted in God that he woulde delyuer hym: let hym delyuer hym, if he wyll haue hym.

But thou art he that toke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breſtes.

I haue ben left vnto thee euer ſence I was borne: thou art my God euen from my mothers wombe.

O go not from me, for trouble is harde at hand: and there is none to helpe me.

Many Oxen are come about me: fat Bulles of Baſan cloſe me in on euery ſyde.

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lion.

I am powred out lyke water, and all my bones are out of ioynt: my heart alſo in the middes of my body, is euen lyke meltyng waxe.

My

My strength is dryed vp lyke a potsharde, and my tongue cleaueth to my gummes: and thou shalt bryng me into the dust of death.

For (many) dogges are come about me: and the counsayle of the wycked layeth siege agaynst me.

They pearsed my handes and my feete, I may tell all my bones: they stande staryng and lookyng vpon me.

They part my garmentes among them: and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my dearling from the power of the dogge.

Saue me from the Lions mouth: thou hast heard me also from the hornes of the Unicornes.

I wyll declare thy name vnto my brethren: in the middes of the congregation wyll I prayse thee.

O prayse the Lorde ye that feare hym: magnifie hym all ye of the seede of Jacob, and feare him all ye of the seede of Israel.

For he hath not despysed nor abhorred the lowe estate of the poore: he hath not hydde his face from hym, but when he called vnto hym, he heard hym.

My prayse is of thee in the great congregation: my vowes wyll I perfourme in the syght of them that feare hym.

The poore shall eate and be satisfied: they that seeke after the Lorde shall prayse hym, your heart shall lyue for euer.

All the endes of the worlde shall remember themselues, and be turned vnto the Lorde: and all the kinredes of the nations shall worshyp before hym.

For the kingdome is the Lordes: and he is the gouernour

gouernour among the people.

All suche as be fatte vppon earth: haue eaten and worshypped.

Al they that go downe into the dust, shal kneele before hym: & no man hath quickened his owne soule.

My seede shall serue hym: they shalbe counted vnto the Lorde for a generation.

They shall come, and the heauens shall declare his ryghteousnes: vnto a people that shalbe borne, whom the Lorde hath made.

Dominus regit me. Psal.xxiii.

THE Lorde is my shephearde: therefore can I lacke nothyng.

He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

He shall conuert my soule: and bryng me forth in the pathes of ryghteousnes, for his names sake.

Yea though I walke through the valley of the shadowe of death: I wyll feare no euyll, for thou art with me, thy rodde and thy staffe comfort me.

Thou shalt prepare a table before me, agaynst them that trouble me: thou hast annoynted my head with oyle, and my cup shalbe full.

But thy louyng kyndnesse and mercye shal folow me all the dayes of my lyfe: and I wyll dwell in the house of the Lorde for euer.

Domini est terra. psal, xxiiii.

THE earth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwell therein. Mornyng prayer.

For he hath founded it vpon the seas: and prepared it vpon the flooddes.

Who

Who shall ascende into the hyll of the Lorde: or who shall ryse vp in his holy place?

Euen he that hath cleane handes, and a pure heart: and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceaue his neyghbour.

He shall receaue the blessyng from the Lord: and ryghteousnes from the God of his saluation.

This is the generation of them that seeke hym: euen of them that seeke the face of Jacob.

Lyft vp your heades, O ye gates, and be ye lyft vp ye euerlastyng doores: and the kyng of glorye shall come in.

Who is the kyng of glory: it is the Lorde strong and myghtie, euen the Lorde myghtie in battayle.

Lyft vp your heades (O ye gates,) and be ye lyft vp ye euerlastyng doores: and the kyng of glorye shall come in.

Who is the kyng of glorye: euen the Lorde of hoastes, he is the kyng of glorye.

Ad te domine. psal. xxv.

VNto thee (O Lorde) wyll I lyft vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neyther let myne enemies triumph ouer me.

For all they that hope in thee shall not be ashamed: but suche as transgresse without a cause, shalbe put to confusion.

Shewe me thy wayes, O Lorde: and teache me thy pathes.

Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath ben my hope all the day long.

Call to remembraunce (O Lorde) thy tender mercyes: and thy louyng kyndnes, which haue ben

euer

euer of olde.

Oh remember not the sinnes and offences of my youth: but accoꝛding to thy mercy thynke thou vpon me, O Loꝛde, foꝛ thy goodnes.

Gratious and ryghteous is the Loꝛde: thereforꝛe wyll he teache sinners in the way.

Them that be meeke shal he guide in iudgement: and such as be gentle, them shal he learne his way.

All the pathes of the Lord are mercy and trueth: vnto suche as kepe his couenaunt and his testimonies.

Foꝛ thy names sake, O Loꝛde: be mercyfull vnto my sinne, foꝛ it is great.

What manꝛis he that feareth the Loꝛde: hym shall he teache in the way that he shall choose.

His soule shall dwell at ease: and his seede shall inherite the lande.

The secretes of the Loꝛde are among them that feare hym: and he wyll shewe them his couenaunt.

Myne eyes are euer lookyng vnto the Loꝛde: foꝛ he shall plucke my feete out of the nette.

Turne thee vnto me, and haue mercy vpon me: foꝛ I am desolate and in miserie.

The soꝛowes of my heart are enlarged: O bꝛyng thou me out of my troubles.

Looke vpon myne aduersitie and miserie: and foꝛgeue me all my sinne.

Consyder myne enemies howe many they are: and they beare a tyrannous hate agaynst me.

O kepe my soule and delyuer me: let me not be confounded, foꝛ I haue put my trust in thee.

Let perfectnes and ryghteous dealyng wayte vpon me: foꝛ my hope hath ben in thee.

Delyuer Israel O God; out of all his troubles.

Iudica me domine. pſal. xxvi.

BE thou my iudge (O Lorde) for I haue walked innocently: my truſt hath ben alſo in the Lord, therefore ſhall I not fall.

Examine me (O Lorde) and prooue me: trye out my reynes and my heart.

For thy louyng kyndneſſe is euer before myne eyes: and I wyll walke in thy trueth.

I haue not dwelt with vayne perſons: neyther wyll I haue felowſhyp with the deceitfull.

I haue hated the congregation of the wycked: and wyll not ſyt among the vngodlye.

I wyl waſhe my handes in innocencie, O Lord: and ſo wyll I go to thyne aulter.

That I may ſhewe the voyce of thankeſgeuing: and tell of all thy wonderous workes.

Lord, I haue loued the habitation of thy houſe: and the place where thyne honour dwelleth.

O ſhut not vp my ſoule with the ſinners: nor my lyfe with the blood thirſtie.

In whoſe handes is wickednes: and theyr ryght handes are full of gyftes.

But as for me, I wyll walke innocentlye: O Lorde delyuer me, and be mercyfull vnto me.

My foote ſtandeth ryght: I wyll prayſe the Lorde in the congregations.

Dominus illuminatio. pſal. xxvii.

Euening prayer.

THE Lorde is my lyght and my ſaluation, whom then ſhall I feare: the Lorde is the ſtrength of my life, of whom then ſhall I be afrayde?

When the wycked (euen myne enemies and my foes) came vppon me to eate vp my fleſhe: they ſtumbled and fell.

Though

Though an hoast of men were layde against me, yet shall not my heart be afrayde: and though there rose vp warre agaynst me, yet wyll I put my trust in hym.

One thing haue I desired of the Lorde, whiche I wyll require: euen that I may dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre beautie of the Lorde, and to visite his temple.

For in the tyme of trouble he shall hyde me in his tabernacle: yea in the secrete place of his dwellyng shall he hyde me, and set me vp vpon a rocke of stone.

And nowe shall he lyft vp my head: aboue myne enemies rounde about me.

Therefore wyll I offer in his dwellyng an oblation with great gladnesse: I wyll sing and speake prayses vnto the Lorde.

Hearken vnto my voyce (O Lorde) when I crie vnto thee: haue mercie vpon me, and heare me.

My heart hath talked of thee, seke ye my face: thy face Lorde wyll I seke.

O hyde not thou thy face fro me: nor cast thy seruaunt away in displeasure.

Thou hast ben my succour, leaue me not: neyther forsake me, O God of my saluation.

When my father and my mother forsake me: the Lorde taketh me vp.

Teache me thy way, O Lorde: and leade me in the right way, because of myne enemies.

Deliuer me not ouer into the wyll of mine aduersaries: for there are false witnesses rysen vp against me, and such as speake wrong.

I shoulde vtterlie haue faynted: but that I beleue verily to see the goodnesse of the Lorde in the

lande of the lyuing.

O tary thou the Lordes leasure: be strong, and he shall comfort thyne heart, and put thou thy trust in the Lorde.

At te Domine clamabo. Psalm. xxviii.

VNto thee wyll I crye, O Lorde my strength: thynke no scorne of me, leste yf thou make as though thou heareste not, I become like them that go downe into the pitte.

Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde the mercie seate of thy holy temple.

O plucke me not away (neyther destroye me) with the vngodly and wicked doers: whiche speake frendly to theyr neighbours, but imagine mischeefe in theyr heartes.

Rewarde them accordyng to theyr deedes: and according to the wickednesse of their owne inuentiõs.

Recompence them after the worke of theyr handes: pay them that they haue deserued.

For they regarde not in theyr minde the workes of the Lord, nor the operatiõ of his handes: therfore shall he breake them downe, & not buylde them vp.

Praysed be the Lorde: for he hath hearde the voyce of my humble petitions.

The Lorde is my strength and my sheelde, my heart hath trusted in hym, and I am helped: therefore my heart daunceth for ioy, and in my song wyll I prayse hym.

The Lorde is my strength: and he is the hollsome defence of his annoynted.

O saue thy people, & geue thy blessyng vnto thine inheritaunce: feede them, and set them vp for euer.

Afferte

Afferte Domino. Psalm.xxix.

BRyng vnto the Lorde, O ye mightie, bryng young Rammes vnto the Lorde: ascribe vnto the Lorde worshyp and strength.

Geue the Lorde the honour due vnto his name: worshyp the Lorde with holy worshyp.

It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voyce.

The voyce of the Lord breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

He made them also to skippe lyke a Calfe: Libanus also and Sirion lyke a young Unicorne.

The voyce of the Lorde diuideth the flames of fyre: the voyce of the Lord shaketh the wyldernesse, yea the Lorde shaketh the wyldernesse of Cades.

The voyce of the Lorde maketh the Hyndes to bring foorth young, & discouereth the thicke bushes: in his temple doth euery man speake of his honour.

The Lorde sitteth aboue the water floodde: and the Lorde remayneth a kyng for euer.

The Lorde shall geue strength vnto his people: the Lorde shal geue his people the blessing of peace.

Exaltabo te Domine. Psalm.xxx.

IWyll magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumph ouer me. Mornyng prayer.

O Lorde my God, I cryed vnto thee: and thou hast healed me.

Thou Lord hast brought my soule out of hel: thou hast kept my lyfe from them that go

downe to the pitte.

Syng prayses vnto the Lorde (O ye Saintes of his:) and geue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but the twinkling of an eye, and in his pleasure is lyfe: heauinesse may endure for a night, but ioy commeth in the mornyng.

And in my prosperitie I sayde, I shall neuer be remoued: thou Lorde of thy goodnesse hadst made my hill so strong.

Thou dydst turne thy face (fro me:) and I was troubled.

Then cryed I vnto thee, O Lorde: and gat me vnto my Lorde ryght humbly.

What profite is there in my blood: when I go downe to the pitte?

Shall the dust geue thankes vnto thee: or shall it declare thy trueth?

Heare (O Lord) and haue mercie vpon me: Lord be thou my helper.

Thou hast turned my heauines into ioy: thou hast put of my sackcloth, and gyrded me with gladnesse.

Therefore shall euery good man sing of thy prayse without ceassing: O my God, I wyll geue thankes vnto thee for euer.

In te domine speraui. Psalm.xxxi.

IN thee O Lorde haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

Bowe downe thyne eare to me: make haste to deliuer me.

And be thou my strong rocke, and the house of defence: that thou mayst saue me.

For

For thou art my strong rocke and my castell: be thou also my guide, & leade me for thy names sake.

Drawe me out of the net that they haue layde priuily for me: for thou art my strength.

Into thy handes I commend my spirite: for thou hast redeemed me, O Lorde, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath ben in the Lorde.

I wyll be glad and reioyce in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hande of the enemie: but hast set my feete in a large roome.

Haue mercie vpon me, O Lorde, for I am in trouble: and myne eye is consumed for very heauinesse, yea my soule and my body.

For my lyfe is waxen olde with heauinesse: and my yeres with mournyng.

My strength faileth me because of myne iniquitie: and my bones are consumed.

I became a reproofe among all myne enemies, but specially among my neighbours: and they of myne acquaintaunce were afrayde of me, and they that dyd see me without, conueyed them selues from me.

I am cleane forgotten as a dead man out of mynde: I am become lyke a broken vessell.

For I haue hearde the blasphemie of the multitude: and feare is on euery side, whyle they conspire together agaynst me, and take their counsell to take away my lyfe.

But my hope hath ben in thee O Lorde: I haue sayd, thou art my God.

My tyme is in thy hande, deliuer me from the

hande of myne enemies: and from them that perse-
cute me.

Shewe thy seruaunt the lyght of thy counte-
naunce: and saue me for thy mercies sake.

Let me not be confounded, O Lorde, for I haue
called vpon thee: let the vngodly be put to confusi-
on, and be put to scylence in the graue.

Let the lying lippes be put to scylence: whiche
cruelly, dysdaynefully, and dispitefullye speake a-
gaynst the ryghteous.

O howe plentifull is thy goodnes, whiche thou
hast laide vp for them that feare thee: and that thou
hast prepared for them that put their trust in thee,
euen before the sonnes of men.

Thou shalt hyde them priuylye by thyne owne
presence from the prouokyng of all men: thou shalt
kepe them secretly in thy tabernacle from the stryfe
of tongues.

Thankes be to the Lorde: for he hath shewed me
marueylous great kyndnesse in a strong citie.

And when I made haste, I sayde: I am cast out
of the syght of thyne eyes.

Neuertheless, thou heardest the voyce of my
prayer: when I cryed vnto thee.

O loue the Lorde all ye his saintes: for the
Lorde preserueth them that are faythfull, and plen-
teously rewardeth the proude doer.

Be strong, and he shall stablishe your heart: all
ye that put your trust in the Lorde.

Beati quorum. Psalm.xxxii.

Euenyng prayer.

BLessed is he whose vnryghteousnes is
forgeuen: and whose sinne is couered.

Blessed is the man vnto whom the
Lorde imputeth no sinne: and in whose
spirite

spirite there is no guyle.

For whyle I held my tongue: my bones consumed away, through my dayly complayning.

For thy hande is heauy vpon me day and nyght: & my moysture is lyke the drouth in Sommer.

I wyll knowledge my sinne vnto thee: and mine vnryghteousnesse haue I not hyd.

I sayd, I wyll confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

For this shall euery one that is godlye make his prayer vnto thee, in a tyme when thou mayest be founde: but in the great water flooddes they shall not come nygh him.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliueraunce.

I wyll enfourme thee, and teache thee in the way wherein thou shalt go: and I wyll guyde thee with myne eye.

Be ye not lyke to Horse & Mule, whiche haue no vnderstandyng: whose mouthes muste be holden with bitte and brydle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercye imbraceth hym on euery syde.

Be gladde, O ye ryghteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

Exultate iusti in Domino. Psalm. xxxiii.

REioyce in the Lorde, O ye ryghteous: for it becommeth well the iust to be thankfull.

Prayse the Lorde with harpe: syng psalmes vnto hym with the Lute and instrument of tenne stringes.

Syng vnto the Lorde a newe song: syng prayses lustyly (vnto hym) with a good courage.

For the worde of the Lorde is true: and all his workes are faithfull.

He loueth ryghteousnesse and iudgement: the earth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heauens made: and all the hoastes of them by the breath of his mouth.

He gathereth the waters of the sea together as it were vpon an heape: and layeth vp the deepe as in a treasure house.

Let all the earth feare the Lorde: stande in awe of hym all ye that dwell in the worlde.

For he spake, and it was done: he commaunded, and it stoode fast.

The Lorde bringeth the counsell of the Heathen to naught: and maketh the deuises of the people to be of none effect (and casteth out the counsayles of Princes.)

The counsell of the Lorde shall endure for euer: and the thoughtes of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that he hath chosen to him to be his inheritaunce.

The Lorde loked downe from heauen, and beheelde all the chyldren of men: from the habitation of his dwellyng, he consydereth all them that dwell in the earth.

He fashioneth all the heartes of them: and vnderstandeth all their workes.

There is no king that can be saued by the multitude of an hoast: neither is any mightie man deliuered

uered by much strength.

An horse is counted but a vayne thyng to saue a man: neither shall he deliuer any man by his great strength.

Beholde, the eye of the Lorde is vpon them that feare him: and vppon them that put their trust in his mercie.

To deliuer their soules from death: and to feede them in the time of dearth.

Our soule hath paciently taryed for the Lorde: for he is our helpe and our sheelde.

For our heart shall reioyce in hym: because we haue hoped in his holy name.

Let thy mercyfull kindnesse (O Lorde) be vpon vs: lyke as we haue put our trust in thee.

Benedicam dominum. Psalm.xxxiiii.

I wyll alway geue thankes vnto the Lorde: his prayse shall euer be in my mouth.

My soule shall make her boaste of the Lord: the humble shall heare thereof and be glad.

O prayse the Lorde with me: and let vs magnifie his name together.

I sought the Lorde, and he heard me: yea he deliuered me out of all my feare.

They had an eye vnto him, and were lightened: and their faces were not ashamed.

Loe the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

The angell of the Lorde taryeth rounde about them that feare him: and deliuereth them.

O taste and see howe gratious the Lorde is: blessed is the man that trusteth in hym.

O feare the Lorde ye that be his Saintes: for they

they that feare him lacke nothing.

The Lions do lacke and suffer hunger: but they that seeke the Lorde shall want no maner of thing that is good.

Come ye chyldren, and hearken vnto me: I wyll teache you the feare of the Lorde.

What man is he that lysteth to lyue, and woulde fayne see good dayes: kepe thy tongue from euyll, and thy lippes that they speake no guyle.

Eschewe euyll and do good: seeke peace and ensue it.

The eyes of the Lorde are ouer the ryghteous: and his eares are open vnto theyr prayers.

The countenaunce of the Lorde is agaynst them that do euyll: to roote out the remembraunce of them from the earth.

The righteous crye, and the Lord heareth them: and deliuereth them out of all theyr troubles.

The Lord is nigh vnto them that are of a contrite heart: and wyl saue such as be of an humble spirite.

Great are the troubles of the ryghteous: but the Lorde deliuereth him out of all.

He kepeth all his bones: so that not one of them is broken.

But misfortune shall slay the vngodly: and they that hate the righteous shalbe desolate.

The Lorde deliuereth the soules of his seruauntes: and all they that put theyr trust in him shal not be destitute.

Iudica Domine nocentes. Psalm. xxxv.

Mornyng prayer.

PLeade thou my cause, O Lorde, with them that striue with me: and fyght thou agaynst them that fyght agaynst me.

Lay

Laye hande vppon the sheelde and buckler: and stande vp to helpe me.

Bryng fooyth the speare and stoppe the waye agaynst them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seke after my soule: let them be turned backe and brought to confusion that imagine mischeefe for me.

Let them be as the dust before the wynde: and the angell of the Lorde scattering them.

Let theyr way be darke and slippery: and let the angell of the Lorde persecute them.

For they haue priuilie layde theyr net to destroye me without a cause: yea euen without a cause haue they made a pit for my soule.

Let a sodayne destruction come vppon hym vnawares, and his net that he hath layde priuily catch hym selfe: that he may fall into his owne mischeefe.

And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

All my bones shall say, Lorde who is lyke vnto thee, whiche deliuerest the poore from hym that is to strong for hym: yea the poore and hym that is in miserie, from hym that spoyleth hym.

False witnesse hid ryse vp: they layde to my charge thynges that I knewe not.

They rewarded me euyll for good: to the great discomfort of my soule.

Neuertheless when they were sicke I put on sackcloth, and humbled my soule with fastyng: and my prayer shall turne into myne owne bosome.

I behaued my selfe as though it had ben my freende or my brother: I went heauyly, as one that mourneth

mourneth for his mother.

But in myne aduersitie they reioyced, and gathered them together: yea the very abiectes came together agaynst me vnawares, making mowes at me, and ceassed not.

With the flatterers were busy mockers: whiche gnashed vpon me with their teeth.

Lorde, howe long wylt thou loke vpon this: O deliuer my soule from the calamities whiche they bryng on me, and my darlyng from the Lions.

So wyll I geue thee thankes in the great congregation: I wyll prayse thee among much people.

O let not them that are myne enemies triumph ouer me vngodlye: neyther let them wynke with theyr eyes that hate me without a cause.

And why? their communing is not for peace: but they imagine deceitfull wordes agaynst them that are quiet in the lande.

They gaped on me with theyr mouthes, & sayde: fye on thee, fye on thee, we sawe it with our eyes.

This thou hast seene, O Lorde: holde not thy tongue then, go not farre fro me, O Lorde.

Awake & stande vp to iudge my quarell: auenge thou my cause, my God, and my Lorde.

Judge me (O Lorde my God) accordyng to thy righteousnesse: and let them not triumph ouer me.

Let them not say in theyr heartes, there, there, so would we haue it: neyther let them say, we haue deuoured hym.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast them selues agaynst me.

Let them be gladde and reioyce that fauour my ryghteous

ryghteous dealyng: yea let them say alway, blessed be the Lorde which hath pleasure in the prosperitie of his seruaunt.

And as for my tongue it shalbe talkyng of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psalm.xxxvj.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

For he flattereth hym selfe in his owne sight: vntill his abominable sinne be founde out.

The wordes of his mouth are vnrighteous and full of deceyte: he hath left of to behaue him selfe wysely, and to do good.

He imagineth mischeefe vpon his bedde, & hath sette him selfe in no good way: neither doth he abhorre any thing that is euyll.

Thy mercie O Lorde reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

Thy righteousnes standeth like the strong mountaynes: thy iudgementes are lyke the great deepe.

Thou Lord shalt saue both man and beast, howe excellent is thy mercie O God: and the chyldren of men shall put their trust vnder the shadowe of thy wynges.

They shalbe satisfied with the plenteousnesse of thy house: and thou shalt geue them drinke of thy pleasures, as out of the ryuer.

For with thee is the well of lyfe: and in thy lyght shall we see lyght.

O continue forth thy louing kindnes vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

O let not the foote of pride come agaynst me: & let not the hande of the vngodly cast me downe.

There are they fallen (al) that worke wickednes: they are cast downe, and shall not be able to stande.

Noli emulari. Psalm. xxxvii.

Euenyng prayer.

FRette not thy selfe because of the vngodly: neither be thou enuious against the euyll doers.

For they shal soone be cut downe like the grasse: and be wythered euen as the greene hearbe.

Put thou thy trust in the Lorde, and be doyng good: dwell in the lande, & verily thou shalt be fed.

Delyght thou in the Lorde: and he shall geue thee thy heartes desyre.

Commit thy way vnto the Lorde, and put thy trust in him: and he shall bryng it to passe.

He shall make thy righteousnes as cleare as the lyght: and thy iust dealyng, as the noone day.

Holde thee still in the Lorde, and abide patiently vpon hym: but greeue not thy selfe at him whose waye doth prosper agaynst the man that doth after euyll counsels.

Leaue of from wrath, and let go displeasure: fret not thy selfe, els shalt thou be moued to do euyll.

Wicked doers shalbe rooted out: and they that paciently abyde the Lord, those shall inherite the land.

Yet a litle whyle, and the vngodlye shalbe cleane gone: thou shalt loke after his place, and he shalbe away.

But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodlye seketh counsell agaynst the iust: and gnasheth vpon hym with his teeth.

The

The Lorde shall laugh him to scorne: for he hath sene that his day is comming.

The vngodly haue drawen out the sworde, and haue bended their bowe: to cast downe the poore & nedy, and to slay suche as be of a right conuersation.

Their sworde shall go through their owne heart: and their bowe shall be broken.

A small thing that the ryghteous hath: is better then great ryches of the vngodly.

For the armes of the vngodly shalbe broken: and the Lorde vpholdeth the ryghteous.

The Lorde knoweth the dayes of the godly: and their inheritaunce shall endure for euer.

They shall not be confounded in the perilous tyme: and in the dayes of dearth they shall haue enough.

As for the vngodly they shall perishe, and the enemies of the Lord shal consume as the fat of lammes: yea euen as the smoke shall they consume away.

The vngodly boroweth, and payeth not agayne: but the righteous is mercyfull and liberall.

Such as be blessed of God, shall possesse the land: and they that be cursed of hym, shalbe rooted out.

The Lorde ordereth a good mans goyng: and maketh his way acceptable to hym selfe.

Though he fall, he shall not be cast away: for the Lorde vpholdeth him with his hande.

I haue ben young, and nowe am olde: and yet sawe I neuer the ryghteous forsaken, nor his seede beggyng their bread.

The ryghteous is euer mercyfull, and lendeth: and his seede is blessed.

Flee from euyll, and do the thyng that is good: and dwell for euermore.

For the Lorde loueth the thing that is ryght: he forsaketh not his that be godly, but they are preserued for euer.

(The ryghteous shalbe punished:) as for the seede of the vngodly, it shalbe rooted out.

The righteous shall inherite the lande: and dwell therein for euer.

The mouth of the righteous is exercised in wysdome: and his tongue wyl be talking of iudgement.

The lawe of his God is in his heart: and his goinges shall not slide.

The vngodlye seeth the righteous: and seeketh occasion to slay him.

The Lorde wyll not leaue him in his hande: nor condemne hym when he is iudged.

Hope thou in the Lorde and kepe his way, & he shall promote thee: that thou shalt possesse the land, when the vngodly shall perishe, thou shalt see it.

I my selfe haue seene the vngodlye in great power: and flourishing like a greene Bay tree.

And I went by, and loe, he was gone: I sought him, but (his place) coulde no where be founde.

Kepe innocencie, and take heede vnto the thyng that is ryght: for that shall bring a man peace at the last.

As for the transgressours, they shall perishe together: and the ende of the vngodlye is, they shalbe rooted out at the last.

But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

And the Lorde shall stande by them, & saue them: he shall deliuer them from the vngodlye, and shall saue them, because they put their trust in hym.

Domine

Domine ne in furore. psal. xxxviii.

PVt me not to rebuke (O Lorde) in thyne anger: neyther chasten me in thy heauie displeasure. Mornyng prayer.

For thyne arrowes stycke faste in me: and thy hande pressyth me sore.

There is no health in my flesshe, because of thy displeasure: neyther is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my head: and are lyke a sore burthen, to heauye for me to beare.

My woundes styncke and are corrupt: through my foolyshnes.

I am brought into so great trouble and misery: that I go mournyng all the day long.

For my loynes are fylled with a sore disease: and there is no whole part in my body.

I am feeble and sore smitten: I haue roared for the very disquietnes of my heart.

Lorde, thou knowest all my desyre: and my gronyng is not hidde from thee.

My heart panteth, my strength hath fayled me: and the lyght of myne eyes is gone from me.

My louers and my neighbours did stand lookyng vpon my trouble: and my kinsemen stode a farre of.

They also that sought after my lyfe, layde snares for me: & they that went about to do me euill, talked of wickednes, and imagined deceyt all the day long.

As for me, I was like a deafe man, and heard not: and as one that is dumbe, whiche doth not open his mouth.

I became euen as a man that heareth not: and in whose mouth are no reprooues.

For in thee, O Lorde, haue I put my truſt: thou ſhalt aunſwere for me, O Lorde my God.

I haue required, that they (euen myne enemies) ſhoulde not triumphe ouer me: for when my foote ſlipt, they reioyced greatly agaynſt me.

And I truely am ſet in the plague: and my heauines is euer in my ſyght.

For I wyll confeſſe my wyckednes: and by ſorye for my ſinne.

But mine enemies liue, & are mightie: and they that hate me wrongfully are many in number.

They alſo that reward euill for good, are agaynſt me: becauſe I folowe the thyng that good is.

Forſake me not (O Lorde my God:) be not thou farre fro me.

Haſte thee to helpe me: O lord (god) my ſaluation.

Dixi, cuſtodiam vias. pſal. xxxix.

I Sayde, I wyll take heede to my wayes: that I offende not in my tongue.

I wyll kepe my mouth (as it were with a brydle:) whyle the vngodly is in my ſyght.

I helde my tongue and ſpake nothyng: I kepte ſcilence, yea euen from good wordes, but it was payne and greefe to me.

My heart was hot within me, and whyle I was thus muſyng, the fyre kyndled: and (at the laſte) I ſpake with my tongue.

Lorde, let me knowe myne ende, and the number of my dayes: that I may be certified howe long I haue to lyue.

Beholde, thou haſt made my dayes as it were a ſpanne long: and myne age is euen as nothyng in reſpect of thee, and verily euerye man lyuyng is altogether vanitie.

For

For man walketh in a vayne shadowe, and disquieteth him selfe in vayne: he heapeth vp riches, and can not tell who shall gather them.

And nowe Lorde, what is my hope: truely my hope is euen in thee.

Delyuer me from all myne offences: and make me not a rebuke vnto the foolyshe.

I became dumbe, and opened not my mouth: for it was thy doyng.

Take thy plague away from me: I am euen consumed by the meanes of thy heauie hande.

When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away, lyke as it were a moth frettyng a garment: euerye man therefore is but vanitie.

Heare my prayer, O Lord, and with thine eares consyder my callyng: holde not thy peace at my teares.

For I am a straunger with thee, and a soiourner: as all my fathers were.

Oh spare me a lytle, that I maye recouer my strength: before I go hence, and be no more seene.

Expectans expectaui. Psal. xl.

I wayted pacientlye for the Lorde: and he inclined vnto me, and hearde my callyng.

He brought me also out of the horrible pyt, out of the myre and claye: and set my feete vppon the rocke, and ordered my goynges.

And he hath put a newe song in my mouth: euen a thankesgeuyng vnto our God.

Many shall see it and feare: and shall put theyr trust in the Lorde.

Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such

as go about with lyes.

O Lorde my GOD, great are thy wonderous workes whiche thou hast done: lyke as be also thy thoughtes whiche are to vswarde, and yet there is no man that ordereth them vnto thee.

If I woulde declare them, and speake of them: they shoulde be mo then I am able to expresse.

Sacrifice and meate offeryng thou wouldest not haue: but myne eares thou hast opened.

Burnt offerynges, and sacrifice for sinne hadst thou not required: then sayd I, loe I come.

In the volume of the booke it is wrytten of me, that I shoulde fulfyll thy wyll, O my God: I am content to do it, yea thy lawe is within my heart.

I haue declared thy ryghteousnes in the great congregation: loe, I wyll not refrayne my lippes, O Lorde, and that thou knowest.

I haue not hidde thy ryghteousnesse within my heart: my talking hath ben of thy trueth and of thy saluation.

I haue not kept backe thy louyng mercye and trueth: from the great congregation.

Withdrawe not thou thy mercye from me, O Lorde: let thy louyng kyndnes and thy trueth alway preserue me.

For innumerable troubles are come about me, my sinnes haue taken suche holde vppon me, that I am not able to looke vp: yea, they are more in number then the heeres of my head, and my heart hath fayled me.

O Lorde let it be thy pleasure to delyuer me: make haste O Lorde, to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be

driuen

driuen backewarde, and put to rebuke that wyshe me euyll.

Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seeke thee, be ioyfull and glad in thee: and let suche as loue thy saluation say alway, the Lorde be praysed.

As for me, I am poore and needy: but the Lorde careth for me.

Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. psal. xli.

BLessed is he that consydereth the poore and needy: the Lord shall deliuer him in the time of trouble. Euenyng prayer.

The Lord preserue him and kepe him aliue, that he may be blessed vpon earth: and delyuer not thou hym into the wyll of his enemies.

The Lorde comfort him when he lieth sicke vpon his bedde: make thou all his bedde in his sickenesse.

I sayde, Lorde be mercyfull vnto me: heale my soule, for I haue sinned agaynst thee.

Myne enemies speake euyl of me: when shall he dye, and his name perysshe?

And yf he come to see me, he speaketh vanitie: & his heart conceaueth falsehood within him selfe, and when he commeth forth, he telleth it.

All myne enemies whysper together agaynst me: euen agaynst me do they imagine this euyll.

Let the sentence of giltines proceede against him: and nowe that he lyeth, let him ryse vp no more.

Yea, euen myne owne familier freende whom I trusted: which did also eate of my bread, hath layde great wayte for me.

But be thou mercyfull vnto me, O Lorde: rayse thou me vp agayne, and I shall reward them.

By this I know thou fauourest me: that myne enemie doth not triumph agaynst me.

And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed be the Lorde God of Israel: world without ende. Amen.

Quemadmodum. psal.xlii.

LYke as the Hart desyreth the water brookes: so longeth my soule after thee, O God.

My soule is a thyrst for God, yea euen for the liuing God: when shall I come to appeare before the presence of God?

My teares haue ben my meate day and nyght: whyle they dayly say vnto me, where is nowe thy God?

Nowe when I thynke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

In the voyce of prayse and thankesgeuyng: among such as kepe holy day.

Why art thou so full of heauynesse, O my soule: and why art thou so vnquieted within me?

Put thy trust in God: for I wyll yet geue him thankes for the helpe of his countenaunce.

My God, my soule is vexed within me: therfore wyll I remember thee concerning the lande of Jordan, and the litle hill of Hermon.

One deepe calleth another, because of the noyse of the water pypes: all thy waues and stormes are

gone

gone ouer me.

The Lorde hath graunted his louyng kyndnesse on the day time: and in the night season dyd I sing of him, and made my prayer vnto the god of my life.

I will say vnto the God of my strength, why hast thou forgotten me: why go I thus heauyly, whyle the enemie oppresseth me?

My bones are smitten asunder as with a sword: whyle myne enemies (that trouble me) caste me in the teeth.

Namely whyle they say dayly vnto me: where is nowe thy God?

Why art thou so vexed O my soule: and why art thou so disquieted within me?

O put thy trust in god: for I will yet thanke hym which is the helpe of my countenaunce, & my God.

Iudica me deus. Psal.xliii.

GEue sentence with me (O God) and defende my cause agaynst the vngodly people: O deliuer me from the deceitfull and wycked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heauyly, whyle the enemie oppresseth me?

Oh sende out thy lyght and thy trueth, that they may leade me: and bryng me vnto thy holye hyll, and to thy dwellyng.

And that I may go vnto the aulter of God, euen vnto the God of my ioy and gladnes: and vpon the Harpe wyll I geue thankes vnto thee (O God) my God.

Why art thou so heauye (O my soule:) and why art thou so disquieted within me?

O put thy trust in God: for I wyll yet geue hym thankes, whiche is the helpe of my countenaunce,

and my God.

Deus auribus noſtris. Pſal.xliiii.

Mornyng prayer.

WE haue hearde with our eares (O god) our fathers haue told vs: what thou haſt done in their time of olde.

Howe thou haſt dryuen out the heathen with thy hande, & planted them in: howe thou haſte deſtroyed the nations, and caſt them out.

For they gat not the lande in poſſeſſion through theyr owne ſworde: neyther was it theyr owne arme that helped them.

But thy ryght hande and thyne arme, and the lyght of thy countenaunce: becauſe thou haddeſt a fauour vnto them.

Thou art my kyng (O GOD:) ſende helpe vnto Jacob.

Through thee wyl we ouerthrowe our enemies: and in thy name wyll we treade them vnder that ryſe vp agaynſt vs.

For I wyll not truſt in my bowe: it is not my ſworde that ſhall helpe me.

But it is thou that ſaueſt vs from our enemie: and putteſt them to confuſion that hate vs.

We make our boaſt of God all day long: and wyll prayſe thy name for euer.

But nowe thou art farre of, and putteſt vs to confuſion: and goeſt not forth with our armies.

Thou makeſt vs to turne our backes vpon our enemies: ſo that they whiche hate vs, ſpoyle our goodes.

Thou letteſt vs be eaten vp like ſheepe: and haſt ſcattered vs among the heathen.

Thou ſelleſt thy people for naught: and takeſt

no

no money for them.

Thou makest vs to be rebuked of our neyghbours: to be laughed to scorne, and had in derision of them that are rounde about vs.

Thou makest vs to be a byworde among the heathen: and that the people shake their heades at vs.

My confusion is dayly before me: and the shame of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardlye in thy couenaunt.

Our heart is not turned backe: neyther our steppes gone out of thy way.

No not when thou hast smitten vs into the place of dragons: & couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our handes to any straunge God: shall not God searche it out, for he knoweth the verye secretes of the heart?

For thy sake also are we kylled all the day long: and are counted as sheepe appoynted to be slayne.

Vp Lorde, why sleepest thou: awake, and be not absent from vs for euer.

Wherfore hydest thou thy face: and forgettest our miserie and trouble?

For our soule is brought lowe euen vnto the dust: our belly cleaueth vnto the grounde.

Aryse and helpe vs: and delyuer vs for thy mercies sake.

Eructauit cor meum. psal. xlv.

My heart is inditing of a good matter: I speake of the thynges whiche I haue made vnto

the

the kyng.

My tongue is the penne: of a redy wryter.

Thou art fayrer then the chyldren of men: full of grace are thy lippes, because god hath blessed thee for euer.

Gyrde thee with thy swoorde vppon thy thigh (O thou most myghtie:) accordyng to thy worshyp and renowme.

Good lucke haue thou with thyne honour: ryde on, because of the woorde of trueth, of meekenes, and righteousnes, and thy ryght hande shall teache thee terrible thynges.

Thy arrowes are verye sharpe, and the people shalbe subdued vnto thee: euen in the myddest among the kynges enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdome is a ryght scepter.

Thou hast loued righteousnes, and hated iniquitie: wherefore God (euen thy God) hath annoynted thee with the oyle of gladnes aboue thy felowes.

All thy garmentes smell of Myrrhe, Aloes, and Cassia: out of the Iuorie palaces, wherby they haue made thee glad.

Kynges daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with dyuers colours.)

Hearken (O daughter) and consyder, enclyne thyne eare: forget also thine owne people, and thy fathers house.

So shall the kyng haue pleasure in thy beautie: for he is thy Lorde God, and worshyp thou hym.

And the daughter of Tyre shalbe there with a gyft: lyke as the ryche also among the people shall

make

make theyr supplication before thee.

The kynges daughter is all glorious within: her clothyng is of wrought golde.

She shalbe brought vnto the kyng in rayment of needle worke: the virgins that be her felowes shall beare her company, and shalbe brought vnto thee.

With ioy and gladnes shall they be brought: and shall enter into the kynges palace.

In steade of thy fathers, thou shalt haue children: whom thou mayst make princes in all landes.

I will remember thy name from one generation vnto another: therefore shall the people geue thankes vnto thee worlde without ende.

Deus noster refugium psal. xlvi.

GOD is our hope and strength: a very present helpe in trouble.

Therefore wyll not we feare though the earth be moued: and though the hylles be caryed into the myddest of the sea.

Though the waters thereof rage and swell: and though the mountaynes shake at the tempest of the same.

The ryuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most hyghest.

God is in the middest of her, therfore shal she not be remoued: God shall helpe her, & that right early.

The heathen make muche a do, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

The Lorde of hoastes is with vs: the God of Iacob is our refuge.

O come hither, & beholde the workes of the Lord: what destruction he hath brought vpon the earth.

He

He maketh warres to ceasse in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fyre.

Be styll then, and knowe that I am God: I wyll be exalted among the heathen, and I will be exalted in the earth.

The Lorde of hoastes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. psal. xlvii.

Euening prayer.



Clap your handes together (all ye people:) O sing vnto God with the voyce of melodie.

For the Lord is high, and to be feared: he is the great king vpon all the earth.

He shall subdue the people vnder vs: and the nations vnder our feete.

He shall choose out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a merye noyse: and the lord with the sounde of the trumpe.

O syng prayses, syng prayses vnto our God: O syng prayses, syng prayses vnto our kyng.

For God is the king of al the earth: sing ye praises with vnderstandyng.

God raigneth ouer the heathen: God sitteth vpon his holy seate.

The Princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth as it were with a shielde.

Magnus dominus. psal. xlviii.

GReat is the Lorde, and hyghly to be praysed: in the citie of our God, euen vppon his holye hyll.

The

The hyll of Sion is a fayre place, and the ioy of the whole earth: vpon the North side lyeth the citie of the great kyng, God is well knowen in her palaces, as a sure refuge.

For lo the kinges of the earth: are gathered and gone by together.

They marueyled to see such thynges: they were astonied, and sodaynely cast downe.

Feare came there vpon them, and sorowe: as vpon a woman in her trauayle.

Thou shalt breake the shippes of the sea: through the East wynde.

Lyke as we haue hearde, so haue we seene in the citie of the Lorde of hoastes, in the citie of our God: God vpholdeth the same for euer.

We wayte for thy louyng kyndnes, O God: in the middes of thy temple.

O GOD, accordyng vnto thy name, so is thy prayse vnto the worldes ende: thy right hande is full of ryghteousnesse.

Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgementes.

Walke about Sion, and go rounde about her: and tell the towres thereof.

Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

For this God is our God for euer and euer: he shalbe our guide vnto death.

Audite hec omnes gentes. psal. xlix.

O Heare ye this, all ye people: ponder it with your eares all ye that dwell in the worlde.

Hygh and lowe, riche and poore: one with another.

My mouth shall speake of wysdome: and my

heart

heart shall muse of vnderstandyng.

I wyll encline myne eare to the parable: and shewe my darke speache vpon the Harpe.

Wherfore shoulde I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me rounde about?

There be some that put theyr trust in theyr goodes: and boast them selues in the multitude of theyr ryches.

But no man may delyuer his brother: nor make agreement vnto God for him.

For it cost more to redeeme theyr soules: so that he must let that alone for euer.

Yea, though he lyue long: and see not the graue.

For he seeth that wise men also dye, and perysshe together: alwell as the ignorant and foolysshe, and leaue theyr riches for other.

And yet they thynke that theyr houses shall continue for euer: and that theyr dwelling places shall endure from one generation to another, and call the landes after theyr owne names.

Neuertheless, man wyll not abyde in honour: seeyng he may be compared vnto the beastes that perysshe, this is the way of them.

This is theyr foolyshnesse: and theyr posteritie prayse theyr saying.

They lye in the hell lyke sheepe, death gnaweth vpon them, and the ryghteous shall haue domination of them in the mornyng: theyr beautie shall consume in the sepulchre, out of theyr dwellyng.

But God shall delyuer my soule from the place of hell: for he shall receaue me.

Be not thou afrayde though one be made ryche: or yf the glory of his house be encreased.

For

For he shall carry nothing away with him when he dyeth: neyther shall his pompe folowe hym.

For whyle he lyued, he counted him selfe an happye man: and so long as thou doest well vnto thy selfe, men wyll speake good of thee.

He shall folowe the generations of his fathers: and shall neuer see lyght.

Man beyng in honor, hath no vnderstandyng: but is compared vnto the beastes that perysshe.

Deus deorum dominus. psal. l.

THE Lorde, euen the most myghtie God, hath spoken: and called the worlde, from the rysyng vp of the Sunne, vnto the goyng downe thereof. Mornyng prayer.

Out of Sion hath God appeared: in perfect beautie.

Our God shall come, and shall not kepe scilence: there shall go before hym a consumyng fyre, and a mightie tempest shalbe stirred vp round about him.

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saintes together vnto me: those that haue made a couenaunt with me with sacrifice.

And the heauens shall declare his righteousnes: for God is iudge hym selfe.

Heare O my people, and I wyll speake: I my selfe wyll testifie agaynst thee O Israel, for I am God, euen thy God.

I wyll not reproue thee because of thy sacrifices, or for thy burnt offerynges: because they were not alway before me.

I wyll take no Bullocke out of thy house: nor thee Goastes out of thy fouldes.

For

For all the beastes of the forrest are myne: and so are the cattelles vpon a thousande hilles.

I knowe all the fowles vppon the mountaynes: and the wylde beastes of the feelde are in my syght.

If I be hungry I wil not tel thee: for the whole worlde is myne, and all that is therein.

Thynkest thou that I will eate Bulles flesshe: and drynke the blood of Goates?

Offer vnto GOD thankesgeuyng: and paye thy vowes vnto the most hyghest.

And call vpon me in the tyme of trouble: so will I heare thee, and thou shalt prayse me.

But vnto the vngodly sayde GOD: why doest thou preach my lawes, and takest my couenaunt in thy mouth?

Whereas thou hatest to be reformed: and hast cast my wordes behynde thee.

When thou sawest a theefe, thou consentedst vnto hym: and hast ben partaker with the adulterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceyte.

Thou sattest and spakest agaynst thy brother: yea and hast slaundered thyne owne mothers sonne.

These thynges hast thou done, and I held my tongue, & thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the thynges that thou hast done.

O consyder this, ye that forget God: lest I plucke you away, and there be none to delyuer you.

Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation ryght, wyll I shewe the saluation of God.

Miserere mei deus. Psalm. li.

HAue mercie vpon me, O God, after thy great goodnes: according vnto the multitude of thy mercies do away myne offences.

Washe me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee only haue I sinned, and done this euyll in thy syght: that thou myghtest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in sinne hath my mother conceaued me.

But lo, thou requirest trueth in the inwarde partes: & shalt make me to vnderstand wisdome secretly.

Thou shalt purge me with hysope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken may reioyce

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O GOD: and renue a ryght spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablishe me with thy free spirite.

Then shal I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bloodgyltines, O God, thou that art the God of my health: and my tongue shall syng of thy ryghteousnesse.

Thou shalt open my lippes, O lord: & my mouth

shall shewe thy prayse.

For thou desirest no sacrifice, els would I geue it thee: but thou delightest not in burnt offeringes.

The sacrifice of God is a troubled spirite: a broken and a contrite hearte (O God) shalt thou not despyse.

O be fauourable & gratious vnto Sion: buylde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of ryghteousnes, with the burnt offeringes and oblations: then shall they offer young bullockes vpon thyne aulter.

Quid gloriaris in malitia. Psalm.lii.

Why bostest thou thy selfe thou tyraunt: that thou canst do mischeefe?

whereas the goodnesse of God: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

Thou hast loued vngratiousnes more then goodnes: and to talke of lyes more then righteousnesse.

Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing.

The righteous also shall see this, and feare: and shall laugh hym to scorne.

Loe, this is the man that toke not God for his strength: but trusted vnto the multitude of his ryches, and strenthed him selfe in his wickednesse.

As for me, I am lyke a greene Oliue tree in the house of God: my trust is in the tender mercy of god for euer and euer.

I wyll alway geue thankes vnto thee for that thou hast done: and I wyll hope in thy name, for thy saintes lyke it well.

Dixit insipiens. Psalm. liii.

THe foolish body hath sayde in his heart: there is no God. Euenyng prayer.

Corrupt are they, and become abominable in theyr wickednesse: there is none that doeth good.

God loked downe from heauen vppon the chyldren of men: to see yf there were any that woulde vnderstande and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

Are not they without vnderstandyng that worke wickednesse: eatyng vp my people as yf they would eate bread, they haue not called vpon God.

They were afrayde where no feare was: for God hath broken the bones of hym that besieged thee, thou hast put them to confusion, because God hath despysed them.

Oh that the saluation were geuen vnto Israel out of Sion: Oh that the Lorde would deliuer his people out of captiuitie.

Then shoulde Jacob reioyce: and Israel shoulde be ryght gladde.

Deus in nomine tuo. Psalm. liiii.

SAue me (O GOD) for thy names sake: and auenge me in thy strength.

Heare my prayer, O God: and hearken vnto the wordes of my mouth.

For straungers are rysen vp agaynst me: and tyrauntes whiche haue not God before theyr eyes,

seke after my soule.

Beholde, GOD is my helper: the Lorde is with them that vpholde my soule.

He shall reward euyll vnto myne enemies: destroy thou them in thy trueth.

An offering of a free heart wyll I geue thee, and prayse thy name O Lord: because it is so cõfortable.

For he hath deliuered me out of all my trouble: & myne eye hath seene his desyre vpon myne enemies.

Exaudi deus. Psalm. lv.

HEare my prayer (O GOD:) and hyde not thy selfe from my petition.

Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemie cryeth so, and the vngodly commeth on so fast: for they are mynded to do me some mischeefe, so malitiously are they set agaynst me.

My heart is disquieted within me: and the feare of death is fallen vpon me.

Fearefulnesse and trembling are come vppon me: and an horrible dreade hath ouerwhelmed me.

And I sayde, O that I had wynges lyke a doue: for then woulde I flee away, and be at rest.

Loe, then woulde I get me away farre of: and remayne in the wildernesse.

I woulde make haste to escape: because of the stormie wynde and tempest.

Destroye theyr tongues (O Lorde) and diuide them: for I haue spyed vnryghteousnesse and strife in the cy'cie.

Day and night they go about within the walles thereof: mischeefe also & sorow are in the midst of it.

Wickednesse is therein: deceyte and guyle go not out of theyr streetes.

For

For it is not an open enemie that hath done me this dishonour: for then I coulde haue borne it.

Neither was it myne aduersarie that did magnifie him selfe agaynst me: for then peraduenture I woulde haue hyd my selfe from hym.

But it was euen thou my companion: my guide, and myne owne familier freende.

We toke sweete counsayle together: and walked in the house of God as freendes.

Let death come hastyly vpon them, and let them go downe quicke into hell: for wickednes is in their dwellinges and among them.

As for me I wyll call vpon God: and the Lorde shall saue me.

In the euening & morning, & at none day wyll I pray (& that instantly:) and he shall heare my voyce.

It is he that hath deliuered my soule in peace, from the battayle that was agaynst me: for there were many with me.

Yea euen God that endureth for euer shall heare me, and bryng them downe: for they wyl not turne nor feare God.

He layde his handes vppon suche as be at peace with hym: and he brake his couenaunt.

The wordes of his mouth were softer then butter, hauing warre in his hearte: his wordes were smother then oyle, and yet be they very swordes.

O cast thy burthen vpon the Lorde, & he shall norishe thee: & shal not suffer ỹ righteous to fal for euer.

And as for them: thou (O GOD) shalt bryng them into the pit of destruction.

The bloodthyrstie and deceytfull men shall not lyue out halfe theyr dayes: neuertheless, my trust shal be in thee O Lorde.

Miserere mei deus quoniam. Psalm.lvi.

Mornyng prayer.

BE mercyfull vnto me O GOD, for man goeth about to deuoure me: he is dayly fighting and troubling me.

Myne enemies are dayly in hand to swallowe me vp: for they be manye that fyght agaynst me, O thou most hyghest.

Neuertheless, though I am sometyme afrayde: yet put I my trust in thee.

I wyll prayse God, because of his worde: I haue put my trust in God, and wyll not feare what flesshe can do vnto me.

They dayly mistake my wordes: all that they imagine, is to do me euyll.

They hold altogether, and kepe them selues close: and marke my steppes when they laye wayte for my soule.

Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittinges, put my teares into thy bottell: are not these thinges noted in thy booke?

Whensoeuer I call vppon thee, then shall myne enemies be put to flight: this I knowe, for God is on my side.

In Gods wordes wyll I reioyce: in the Lordes worde wyll I comfort me.

Yea in God haue I put my trust: I wyll not be afrayde what man can do vnto me.

Vnto thee (O God) wyll I pay my vowes: vnto thee wyll I geue thankes.

For thou hast deliuered my soule from death, and my feete from fallyng: that I may walke before God in the lyght of the lyuyng.

Miserere

Miserere mei deus. Psalm.lvii.

BE mercyfull vnto me (O GOD) be mercyfull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wynges shalbe my refuge, vntyll this tyranny be ouerpast.

I wyll call vnto the most high God: euen vnto the God that shall performe the cause whiche I haue in hande.

He shall sende from heauen: and saue me from the reproofe of hym that woulde eate me vp.

God shall send foorth his mercie and trueth: my soule is among Lions.

And I lye euen among the chyldren of men (that are set on fyre:) whose teeth are speares & arrowes, and theyr tongue a sharpe swoorde.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middes of it themselues.

My heart is fixed (O God) my heart is fixed: I wyll sing and geue prayse.

Awake vp my glory, awake Lute and Harpe: I my selfe wyll awake rycht early.

I wyll geue thankes vnto thee (O Lord) among the people: and I wyll sing vnto thee among the nations.

For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy selfe, O GOD, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique iustitiam. Psalm.lviii.

ARe your myndes set vpon ryghteousnes, O ye congregation: and do ye iudge the thyng that

is ryght, O ye sonnes of men?

Yea, ye imagine mischeefe in your heart vpon the earth: and your handes deale with wickednesse.

The vngodly are frowarde, euen from their mothers wombe: assoone as they be borne, they go astray, and speake lyes.

They are as venemous as the poison of a serpent: euen lyke the deafe Adder that stoppeth her eares.

Whiche refuseth to heare the voyce of the charmer: charme he neuer so wysely.

Breake their teeth (O GOD) in their mouthes, smyte the chawe bones of the Lions (O Lorde:) let them fall away lyke water that runneth apace, and when they shote their arrowes, let thē be rooted out.

Let them consume away lyke a snayle, and be like the vntymely fruite of a woman: and let them not see the Sunne.

Or euer your pottes be made hot with thornes: so let indignation vexe hym, euen as a thyng that is rawe.

The ryghteous shall reioyce when he seeth the vengeaunce: he shall washe his footesteppes in the blood of the vngodly.

So that a man shall saye, verely there is a rewarde for the ryghteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psalm. lix.

Euenyng prayer.

DEliuer me from mine enemies (O god:) defende me from them that ryse vp agaynst me.

O deliuer me from the wicked doers: & saue me from the bloodthirstie men.

For loe, they lye wayting for my soule: the myghtie

tie men are gathered agaynst me, without any offence or fault of me, O Lorde.

They runne and prepare them selues without my fault: aryse thou therefore to helpe me, and beholde.

Stande vp (O Lord God of hoastes) thou God of Israel, to visite all the Heathen: and be not mercyfull vnto them that offend of malitious wickednes.

They go to and fro in the euening: they gremme lyke a dogge, and runne about through the citie.

Beholde, they speake with their mouth, and swordes are in their lippes: for who doth heare?

But thou (O Lord) shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnesse plenteously: and God shall let me see my desyre vpon myne enemies.

Slay them not, lest my people forget it: but scatter them abrode among thy people, and put them downe (O Lorde our defence.)

For the sinne of their mouth, and for the wordes of their lippes, they shalbe taken in their pride: and why, their preaching is of cursing and lyes.

Consume them in thy wrath, consume them that they may perishe: and knowe that it is God whiche ruleth in Jacob, and vnto the endes of the worlde.

And in the euenyng they will returne: & gremme lyke a dogge, and will go about the citie.

They will runne here and there for meate: and grudge yf they be not satisfied.

As for me I will syng of thy power, and will prayse thy mercie betymes in the morning: for thou hast ben my defence and refuge in the day of my trouble.

trouble.

Unto thee (O my strength) wyll I sing: for thou O God art my refuge, and my mercyfull God.

Deus repulisti nos. Psalm.lx.

O God, thou hast cast vs out, and scattered vs abrode: thou hast also ben displeased, O turne thee vnto vs agayne.

Thou hast moued the lande and diuided it: heale the sores thereof, for it shaketh.

Thou hast shewed thy people heauye thynges: thou hast geuen vs a drynke of deadly wine.

Thou hast geuen a token for suche as feare thee: that they may triumph because of the trueth.

Therefore were thy beloued deliuered: helpe me with thy ryght hande, and heare me.

God hath spoken in his holinesse, I wyl reioyce & diuide Sichem: & mete out the valley of Sucoth.

Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer.

Moab is my washepot, ouer Edom wyll I caste out my shoe: Philistia be thou glad of me.

Who wyll leade me into the strong citie: who wil bring me into Edom?

Hast thou not cast vs out, O God: wylt not thou (O God) go out with our hoastes?

O be thou our helpe in trouble: for vayne is the helpe of man.

Through God shall we do great actes: for it is he that shall treade downe our enemies.

Exaudi Deus depreca. Psalm.lxi.

HEare my crying (O God:) geue eare vnto my prayer.

From the endes of the earth wyll I call vnto

vnto thee: when my heart is in heauinesse.

Oh set me vp vpon the rocke that is hyer then I: for thou hast ben my hope, and a strong towre for me agaynst the enemie.

I wyll dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wynges.

For thou, O Lord, hast heard my desyres: & hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the kyng a long lyfe: that his yeres may endure throughout all generations.

He shall dwell before God for euer: O prepare thy louyng mercy and faythfulnesse, that they may preserue hym.

So wyll I alway sing prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne Deo subiecta. Psalm.lxij.

MY soule truely wayteth styll vppon God: for of hym commeth my saluation. Mornyng prayer.

He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

Howe long wyll ye imagine mischeefe agaynst euery man: ye shalbe slayne all the sort of you, yea as a tottering wall shall ye be, & lyke a broken hedge.

Their deuise is only how to put him out whom God wyll exalt: their delyght is in lyes, they geue good wordes with their mouth, but curse with their heart.

Neuertheless, my soule wayte thou styll vpon God: for my hope is in hym.

He truely is my strength and my saluation: he is my defence, so that I shall not fall.

In

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in him alway ye people: powre out your hartes before hym, for God is our hope.

As for the chyldren of men, they are but vayne: the chyldren of men are deceytful vpō the waightes, they are altogether lighter then vanitie it selfe.

O trust not in wrong and robberie, geue not your selues vnto vanitie: yf ryches encrease, sette not your heart vpon them.

God spake once and twyse: I haue also heard the same, that power belongeth vnto God.

And that thou Lorde art mercyfull: for thou rewardest euery man accordyng to his worke.

Deus Deus meus. Psalm. lxiii.

O God, thou art my God: early will I seke thee. My soule thyrsteth for thee, my flesh also longeth after thee: in a barren and drye land where no water is.

Thus haue I loked for thee in holynesse: that I myght beholde thy power and glory.

For thy louing kindnesse is better then the lyfe it selfe: my lippes shall prayse thee.

As long as I lyue wyll I magnifie thee on this maner: and lyft vp my handes in thy name:

My soule shalbe satisfied, euen as it were with marye and fatnesse: when my mouth prayseth thee with ioyfull lippes.

Haue I not remembred thee in my bedde: and thought vpon thee when I was wakyng?

Because thou hast ben my helper: therefore vnder the shadowe of thy wynges wyll I reioyce.

My soule hangeth vpon thee: thy ryght hande hath vpholden me.

These

These also that seeke the hurt of my soule: they shall go vnder the earth.

Let them fall vpon the edge of the swoorde: that they may be a portion for foxes.

But the kyng shall reioyce in God, all they also that sweare by him shalbe cõmended: for the mouth of them that speake lyes shalbe stopped.

Exaudi deus orationem meam. Psalm.lxiiii.

HEare my voyce, O GOD, in my prayer: preserue my lyfe from feare of the enemie.

Hide me from the gatheryng together of the frowarde: & from the insurrection of wicked doers.

Which haue whet theyr tongue like a swoorde: and shoote out theyr arrowes, euen bitter woordes.

That they may priuilie shoote at him whiche is perfect: sodenly do they hyt hym, and feare not.

They courage them selues in mischeefe: and commune among them selues how they may lay snares, and say that no man shall see them.

They imagine wickednesse and practise it: that they kepe secrete among them selues euery man in the deepe of his heart.

But GOD shall sodenly shoote at them with a swift arrowe: that they shalbe wounded.

Yea theyr owne tongues shall make them fall: insomuch that who so seeth them shall laugh them to scorne.

And all men that see it, shall say, this hath God done: for they shall perceaue that it is his worke.

The ryghteous shall reioyce in the Lorde, and put his trust in hym: and all they that are true of heart shalbe glad.

Te decet

Euenyng prayer.

THou O God art prayſed in Sion: and vnto thee ſhal the vowe be perfourmed in Hieruſalem.

Thou that heareſt the prayer: vnto thee ſhall all fleſhe come.

My miſdeedes preuayle agaynſt me: Oh be thou mercyfull vnto our ſinnes.

Bleſſed is the man whom thou choſeſt and receaueſt vnto thee: he ſhall dwell in thy courte, and ſhalbe ſatisfied with the pleaſures of thy houſe, euen of thy holy temple.

Thou ſhalt ſhewe vs wonderfull thinges in thy ryghteouſnes (O God) of our ſaluation: thou that art the hope of all the endes of the earth, & of them that remayne in the brode ſea.

Whiche in his ſtrength ſetteth faſt the mountaynes: and is gyrded about with power.

Whiche ſtilleth the ragyng of the ſea, & the noyſe of his waues: and the madneſſe of his people.

They alſo that dwell in the vttermoſt partes (of the earth) ſhalbe afrayde at thy tokens: thou that makeſt the outgoynges of the mornyng & euenyng to prayſe thee.

Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

The riuer of GOD is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

Thou watereſt her forowes, thou ſendeſt rayne into the litle valleyes thereof: thou makeſt it ſofte with the drops of rayne, & bleſſeſt the encreaſe of it.

Thou crowneſt the yere with thy goodnes: and thy cloudes droppe fatnes.

They ſhall drop vpon the dwellinges of the wyl-

dernes:

dernes: & the litle hilles shall reioyce on euery side.

The foldes shalbe full of sheepe: the valleys also shal stande so thicke with corne, that they shal laugh and syng. Iubilate deo. Psalm. lxvi.

O Be ioyfull in God, all ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.

Say vnto God, O howe wonderfull art thou in thy workes: through the greatnesse of thy power, shall thyne enemies be founde lyers vnto thee.

For all the worlde shall worship thee: sing of thee, and prayse thy name.

O come hyther and beholde the workes of God: howe wonderfull he is in his doyng, towarde the chyldren of men.

He turned the sea into drye lande: so that they went through the water on foote, there dyd we reioyce thereof.

He ruleth with his power for euer, his eyes beholde the people: and suche as wyll not beleue, shal not be able to exalte them selues.

O prayse our God (ye people:) and make the voyce of his prayse to be hearde.

Whiche holdeth our soule in lyfe: and suffereth not our feete to slip.

For thou (O God) hast proued vs: thou also hast tryed vs, lyke as siluer is tryed.

Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

Thou sufferedst men to ride ouer our heades: we went through fyre and water, and thou broughtest vs out into a welthy place.

I wyll go into thy house with burnt offeringes: and wyll pay thee my vowes whiche I promised with

John Phillipson hath this Booke

with my lippes, and spake with my mouth when I was in trouble.

I wyll offer vnto thee fat burnt sacrifices, with the incense of Rammes: I wyl offer Bullockes and Goates.

O come hyther, and hearken al ye that feare God: and I wyll tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I encline vnto wickednesse with my heart: the Lorde wyll not heare me.

But GOD hath heard me: and consydered the voyce of my prayer.

Praysed be God whiche hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur nostri. Psalm.lxvii.

GOD be mercyfull vnto vs, and blesse vs: and shewe vs the lyght of his countenaunce, and be mercyfull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be gladde, for thou shalt iudge the folke ryghteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng foorth her increase: & God, euen our owne God, shal geue vs his blessing.

God shal blesse vs: and all the endes of the world shall feare hym.

Exurgat

Exurgat deus. psal. lxviii.

LEt God aryse, and let his enemies be scattered: let them also that hate him, flee before hym. Mornyng prayer.

Lyke as the smoke vanysheth, so shalt thou dryue them awaye: and lyke as waxe melteth at the fyre, so let the vngodly perysshe at the presence of God.

But let the ryghteous be glad, and reioyce before God: let them also be mery and ioyfull.

O syng vnto GOD, and syng prayses vnto his name: magnifie him that rydeth vppon the heauens as it were vppon an horse, prayse hym in his name, yea and reioyce before hym.

He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holye habitation.

He is the God that maketh men to be of one mynde in an house, and bryngeth the prysoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

O God, when thou wentest forth before the people: when thou wentest through the wildernes.

The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, whiche is the God of Israel.

Thou, O god, sendedst a gratious raine vpon thy inheritaunce: and refreshedst it when it was weery.

Thy congregations shall dwell therein: for thou O God, hast of thy goodnes prepared for the poore.

The Lorde gaue the worde: great was the company of the preachers.

Kinges with their armies did flee, and were discomfited: & they of the houshold diuided the spoyle.

Though ye haue lien among the pottes, yet shal ye be as the wynges of a doue: that is couered with siluer winges, and her fethers like golde.

When the almyghtie scattered kynges for theyr sake: then were they as white as snow in Salmon.

As the hyll of Basan, so is Gods hyll: euen an hygh hyll as the hyl of Basan.

Why hoppe ye so, ye hygh hilles? this is Gods hil in the whiche it pleaseth him to dwell: yea the lord wyll abide in it for euer.

The Charettes of God are twentie thousande, euen thousandes of angels: and the Lord is among them, as in the holy place of Sinai.

Thou art gone vp on hygh, thou hast led captiuitie captiue, and receaued giftes for men: yea euen for thine enemies, that the Lorde God myght dwel among them.

Praysed be the Lorde dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

He is our God, euen the God of whom commeth saluation: God is the Lord by whō we escape death.

God shall wounde the head of his enemies: and the heerye scalpe of suche a one as goeth on styll in his wickednesse.

The Lorde hath sayde, I wyll bryng my people agayne, as I dyd from Basan: myne owne wyll I bryng agayne as I dyd sometyme from the deepe of the sea.

That thy foote maye be dipped in the blood of thyne enemies: and that the tongue of thy dogges may be redde through the same.

It is well seene O God, howe thou goest: howe thou my God and kyng goest in the sanctuarie.

The syngers go before, the minstrels folowe af-

ter:

ter: in the myddes are the damosels playing with the Timbrelles.

Geue thankes, O Israel, vnto God the Lord in the congregations: from the grounde of the heart.

There is litle Beniamin theyr ruler, and the princes of Juda theyr counsayle: the princes of Zabulon, and the princes of Neptali.

Thy god hath sent forth strength for thee: stablish the thyng, O God, that thou hast wrought in vs.

For thy temples sake at Hierusalem: so shal kings bryng presentes vnto thee.

When the company of the spearemen, and multitude of the mightie are scattered abroade among the beastes of the people, so that they humbly bryng peeces of syluer: and when he hath scattered the people that delyght in warre.

Then shall the princes come out of Egypt: the Morians lande shall soone stretche out her handes vnto God.

Syng vnto God, O ye kingdomes of the earth: O syng prayses vnto the Lorde.

Whiche sytteth in the heauens ouer all, from the beginning: lo, he doth sende out his voyce, yea and that a myghtie voyce.

Ascribe ye the power to GOD ouer Israel: his worshyp and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israel, he wyll geue strength and power vnto his people, blessed be God.

Saluum me fac deus. psal. lxix.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the deepe mire where no ground is: I am come into depe wa-

ters, so that the flooddes ranne ouer me.

I am weery of crying, my throte is drye: my syght fayleth me for waytyng so long vpon my God.

They that hate me without a cause, are mo then the heeres of my head: they that are myne enemies and would destroy me giltlesse, are myghtie.

I payde them the thynges that I neuer tooke: God thou knowest my simpleneſſe, and my faultes are not hidde from thee.

Let not them that trust in thee, O Lorde God of hoastes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

And why, for thy sake haue I suffered reproofe: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aliaunt vnto my mothers chyldren.

For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

I wepte, and chastened my selfe with fastyng: and that was turned to my reproofe.

I put on a sackcloth also: and they iested vpon me.

They that sytte in the gate, speake agaynst me: and the drunkardes make songues vpon me.

But Lorde I make my prayer vnto thee: in an acceptable tyme.

Heare me, O God, in the multitude of thy mercye: euen in the trueth of thy saluation.

Take me out of the myre that I synke not: Oh let me be delyuered from them that hate me, and out of the deepe waters.

Let not the water flood drowne me, neyther let the deepe swallowe me vp: and let not the pyt shut

her

her mouth vppon me.

Heare me (O Lorde) for thy louyng kyndnesse is comfortable: turne thee vnto me accordyng to the multitude of thy mercyes.

And hyde not thy face from thy seruaunt, for I am in trouble: oh haste thee, and heare me.

Drawe nygh vnto my soule and saue it: oh deliuer me because of myne enemies.

Thou hast knowen my reproche, my shame, and my dishonour: mine aduersaries are all in thy syght.

Thy rebuke hath broken my heart, I am full of heauynesse: I looked for some to haue pitie on me, but there was no man, neyther founde I anye to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drynke.

Let their table be made a snare to take them selues withall: and let the thynges (that shoulde haue ben for their wealth) be vnto them an occasion of fallyng.

Let their eyes be blynded that they see not: and euer bowe downe their backes.

Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

Let their habitation be voyde: and no man to dwell in their tentes.

For they persecute them whom thou hast smytten: and they talke how they may vexe them whom thou hast wounded.

Let them fall from one wickednes to another: and not come into thy ryghteousnesse.

Let them be wyped out of the booke of the lyuing: and not be wrytten among the ryghteous.

As for me, when I am poore and in heauynesse:

thy helpe (O God) shall lift me vp.

I wyll prayse the name of God with a song: and magnifie it with thankes geuyng.

This also shall please the Lorde: better then a Bullocke that hath hornes and hooues.

The humble shall consyder this, and be gladde: seeke ye after God, and your soule shall lyue.

For the Lorde heareth the poore: and despyseth not his prysoners.

Let heauen and earth prayse hym: the sea, and all that moueth therein.

For God will saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.

The posteritie also of his seruauntes shal inherite it: and they that loue his name, shall dwell therein.

Deus in adiutorium. psal. lxx.

HAste thee, O God, to delyuer me: make haste to helpe me, O Lorde.

Let them be ashamed and confounded that seeke after my soule: let them be turned backward, and put to confusion that wishe me euyll.

Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.

But let all those that seeke thee, be ioyfull and glad in thee: and let all suche as delyght in thy saluation say alway, the Lorde be praysed.

As for me, I am poore and in miserie: haste thee vnto me (O God.)

Thou art my helper and my redeemer: O Lord make no long tarying.

IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and delyuer me in thy righteouſnes, encline thine eare vnto me, and ſaue me. Mornyng prayer.

Be thou my ſtrong holde, (whervnto I may alway reſort:) thou haſt promyſed to helpe me, for thou art my houſe of defence, and my caſtell.

Delyuer me, O my God, out of the hande of the vngodly: out of the hande of the vnryghteous and cruell man.

For thou, O Lorde God, art the thyng that I long for: thou art my hope, euen from my youth.

Through thee haue I ben holden vp euer ſence I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhalbe alway of thee.

I am become as it were a monſter vnto many: but my ſure truſt is in thee.

Oh let my mouth be fylled with thy prayſe: (that I may ſing of thy glory) and honour al the day long.

Caſt me not away in the tyme of age: forſake me not when my ſtrength faileth me.

For myne enemies ſpeake agaynſt me, and they that laye wayte for my ſoule, take theyr counſayle together, ſaying: God hath forſaken hym, perſecute him, and take him, for there is none to delyuer him.

Go not farre fro me, O God: my God haſte thee to helpe me.

Let them be confounded and peryſhe, that are agaynſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to do me euyll.

As for me, I wyll paciently abyde alway: and

wyll prayse thee more and more.

My mouth shall dayly speake of thy ryghteousnes and saluation: for I knowe no ende thereof.

I wyll go forth in the strength of the Lord God: and will make mention of thy ryghteousnes only.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore wyll I tell of thy wonderous workes.

Forsake me not (O God) in mine olde age when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy ryghteousnesse (O God) is very hygh: and great thynges are they that thou hast done, O God, who is lyke vnto thee.

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refreshe me: yea and broughtest me from the deepe of the earth agayne.

Thou hast brought me to great honor: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnes, O God, playing vppon an instrument of musicke: vnto thee wyll I syng vpon the Harpe, O thou holy one of Israel.

My lippes will be faine when I syng vnto thee: and so wyll my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse all the day long: for they are confounded & brought vnto shame that seeke to do me euyll.

Deus iudicium. Psal. lxxii.

GEue the kyng thy iudgementes (O God:) and thy ryghteousnesse vnto the kynges sonne.

Then shall he iudge the people accordyng vnto

vnto ryght: and defende the poore.

The mountaynes also shall bryng peace: and the litle hilles righteousnes vnto the people.

He shall kepe the simple folke by theyr ryght: defende the chyldren of the poore, and punyshe the wrong doer.

They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

He shall come downe like the raine into a fleece of wooll: euen as the droppes that water the earth.

In his time shall the righteous florishe: yea and aboundance of peace, so long as the moone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes ende.

They that dwell in the wildernesse, shall kneele before hym: his enemies shall lycke the dust.

The kynges of Tharsis and of the Iles shall geue presentes: the kynges of Arabia and Saba shall bring gyftes.

All kynges shall fall downe before hym: all nations shall do hym seruice.

For he shal delyuer the poore when he cryeth: the needy also, and hym that hath no helper.

He shalbe fauourable vnto the simple and needy: and shall preserue the soules of the poore.

He shall delyuer theyr soules from falshood and wrong: and deare shall theyr blood be in his syght.

He shall liue, and vnto him shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and dayly shall he be praysed.

There shalbe an heape of corne in the earth, hye vpon the hilles: his fruit shall shake lyke Libanus, & shalbe greene in the citie lyke grasse vpon the earth.

His name shall endure for euer, his name shall remayne

remayne vnder the Sunne among the posterities: whiche shalbe blessed through hym, and all the heathen shall prayse hym.

Blessed be the Lorde God, euen the God of Israel: whiche only doth wonderous thynges.

And blessed be the name of his maiestie for euer: and all the earth shalbe fylled with his maiestie, Amen. Amen.

Quam bonus Israel, psal. lxxiii.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto suche as are of a cleane heart.

Neuertheless, my feete were almost gone: my treadinges had welnigh slipt.

And why, I was greeued at the wicked: I do also see the vngodly in such prosperitie.

For they are in no peryll of death: but are lustie and strong.

They come in no misfortune lyke other folke: neyther are they plagued lyke other men.

And this is the cause that they be so holden with pryde: and ouerwhelmed with crueltie.

Their eyes swell with fatnes: and they do euen what they lust.

They corrupt other, and speake of wicked blasphemie: their talkyng is agaynst the most hyghest.

For they stretch foorth their mouth vnto the heauen: and their tongue goeth thorowe the worlde.

Therefore fall the people vnto them: and thereout sucke they no small aduauntage.

Tushe say they, how shoulde God perceaue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the worlde, and these haue rychesse in possession: and I saide,

sayde, then haue I clensed my heart in vayne, and washed my handes in innocencie.

All the day long haue I ben punyshed: and chastened euery morning.

Yea, and I had almost sayd euen as they: but lo, then shoulde I haue condemned the generation of thy chyldren.

Then thought I to vnderstand this: but it was to harde for me.

Vntill I went into the sanctuarie of God: then vnderstoode I the ende of these men.

Namelye howe thou doest set them in slypperye places: and castest them downe, & destroyest them.

O howe sodaynly do they consume: perishe, and come to a fearefull ende.

Yea, euen lyke as a dreame when one awaketh: so shalt thou make theyr image to vanyshe out of the citie.

Thus my heart was greeued: and it went euen through my reynes.

So foolyshe was I and ignorant: euen as it were a beast before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my ryght hande.

Thou shalt guyde me with thy counsell: and after that receaue me with glory.

Whom haue I in heauen but thee: and there is none vppon earth that I desyre in comparison of thee.

My flesh and my heart fayleth: but God is the strength of my heart, and my portion for euer.

For lo, they that forsake thee shall perishe: thou hast destroyed all them that commit fornication agaynst thee.

But

But it is good for me to holde me fast by God, to put my truste in the Lorde God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid deus repulisti. psal. lxxiiii.

O God, wherefore art thou absent from vs so longe: why is thy wrath so hotte agaynst the sheepe of thy pasture?

O thynke vpon thy congregation: whom thou hast purchased and redeemed of olde.

Thynke vppon the tribe of thyne inheritaunce: and mount Sion wherein thou hast dwelt.

Lift vp thy feete that thou mayst vtterly destroy euery enemie: which hath done euyll in thy sanctuarie.

Thyne aduersaries roare in the myddes of thy congregations: & set vp theyr banners for tokens.

He that hewed timber afore out of the thicke trees: was knowen to bryng it to an excellent worke.

But nowe they breake downe all the carued worke therof: with axes and hammers.

They haue set fyre vppon thy holye places: and haue defiled the dwellyng place of thy name, euen vnto the grounde.

Yea they sayde in theyr heartes, let vs make hauocke of them altogether: thus haue they brent vp all the houses of God in the lande.

We see not our tokens, there is not one prophete more: no not one is there among vs that vnderstandeth any more.

O God, howe long shall the aduersarie do this dishonour: howe long shall the enemie blaspheme thy name, for euer?

Why withdrawest thou thy hande: why pluckest not thou thy ryght hande out of thy bosome to consume

stunne the enemie?

For God is my kyng of olde: the helpe that is done vpon the earth, he doth it him selfe.

Thou diddest diuide the sea through thy power: thou brakest the heades of the Dragons in the waters.

Thou smotest the heades of Leuiathan in peeces: and gauest hym to be meate for the people in the wyldernesse.

Thou broughtest out fountaines and waters out of the harde rockes: thou dryest vp myghtie waters.

The day is thyne, and the nyght is thyne: thou hast prepared the lyght and the Sunne.

Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

Remember this, O Lord, howe the enemie hath rebuked: and how the foolyshe people hath blasphemed thy name.

O delyuer not the soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Loke vppon thy couenaunt: for all the earth is full of darknesse, and cruell habitations.

O let not the simple go away ashamed: but let the poore and needy geue prayse vnto thy name.

Aryse, O God, mayntayne thyne owne cause: remember howe the foolishe man blasphemeth thee dayly.

Forget not the voyce of thyne enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur

Confitebimur tibi. psal.lxxv.

Mornyng prayer.

VNto thee (O god) do we geue thanks: yea vnto thee do we geue thankes.

Thy name also is so nigh: & that do thy wonderous workes declare.

When I receaue the congregation: I shall iudge according vnto ryght.

The earth is weake and all the inhabiters therof: I beare vp the pillers of it.

I sayde vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hygh: and speake not with a stiffe necke.

For promotion commeth neither from the East, nor from the West: nor yet from the South.

And why, God is the iudge: he putteth downe one, and setteth vp another.

For in the hande of the Lorde there is a cup, and the wine is redde: it is full mixt, and he powreth out of the same.

As for the dregges thereof: all the vngodly of the earth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the ryghteous shalbe exalted.

Notus in Iudea. Psal.lxxvi.

IN Jurie is God knowen: his name is great in Israel.

At Salem is his tabernacle: and his dwellyng in Sion.

There brake he the arrowes of the bowe: the shielde, the sworde, and the battayle.

Thou art of more honour and myght: then the hylles

hylles of the robbers.

The proude are robbed, they haue slept theyr sleepe: and all the men (whose handes were myghtie) haue founde nothyng.

At thy rebuke (O God of Jacob) both the charret and horse is fallen.

Thou, euen thou art to be feared: and who may stande in thy syght when thou art angry?

Thou didst cause thy iudgement to be heard from heauen: the earth trembled and was styll.

When God arose to iudgement: and to helpe all the meeke vpon earth.

The fiercenesse of man shall turne to thy prayse: and the fiercenesse of them shalt thou refraine.

Promyse vnto the Lorde your God, and kepe it all ye that be rounde about hym: bryng presentes vnto hym that ought to be feared.

He shall refrayne the spirite of princes: and is wonderfull among the kynges of the earth.

Voce mea ad dominum. psal. lxxvii.

I wyll crye vnto God with my voyce: euen vnto God wyll I crye with my voyce, and he shal hearken vnto me.

In the tyme of my trouble I sought the Lord: my sore ranne and ceassed not, in the nyght season my soule refused comfort.

When I am in heauinesse, I wyll thynke vppon God: when my heart is vexed I wyll complayne.

Thou holdest mine eyes waking: I am so feeble that I can not speake.

I haue considered the dayes of olde: and the yeres that are past.

I call to remembraunce my song: and in the nyght I commune with mine owne heart, & search

out

out my spirites.

Will the Lorde absent hym selfe for euer: and will he be no more entreated?

Is his mercye cleane gone for euer: and is his promyse come vtterly to an ende for euermore?

Hath God forgotten to be gratious; and will he shut vp his louing kyndnesse in displeasure?

And I sayde, it is myne owne infirmitie: but I will remember the yeres of the ryght hande of the moste hyghest.

I will remember the workes of the Lorde: and call to mynde thy wonders of olde tyme.

I will thynke also of all thy workes: and my talkyng shalbe of thy doynges.

Thy waye, O God, is holye: who is so great a God as our God?

Thou art the God that doth wonders: and hast declared thy power among people.

Thou hast myghtyly delyuered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God, the waters sawe thee and were afrayde: the depthes also were troubled.

The cloudes powred out water, the ayre thundred: and thyne arowes went abroade.

The voyce of thy thunder was heard rounde about: the lyghtnynges shone vppon the grounde, the earth was mooued and shooke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy footesteppes are not knowen.

Thou leddest the people lyke sheepe: by the hande of Moyses and Aaron.

Attendite

HEare my law, O my people: encline your eares vnto the wordes of my mouth. Euenyng prayer.

I wyll open my mouth in a parable: I wyll declare hard sentences of olde.

Which we haue heard and knowen: and such as our fathers haue tolde vs.

That we shoulde not hide them from the children of the generations to come: but to shew the honour of the Lorde, his mightie and wonderfull workes that he hath done.

He made a couenaunt with Jacob, & gaue Israel a lawe: which he commaunded our forefathers to teache their children.

That their posteritie myght knowe it: and the children which were yet vnborne.

To the intent that when they came vp: they myght shewe their children the same.

That they myght put their trust in God: and not to forget the workes of GOD, but to kepe his commaundementes.

And not to be as their forefathers, a faythlesse and stubberne generation: a generation that set not their heart aryght, and whose spirite cleaueth not stedfastly vnto God.

Lyke as the children of Ephraim: whiche beyng harnessed, and carying bowes, turned them selues backe in the day of battayle.

They kept not the couenaunt of God: and would not walke in his lawes.

But forgat what he had done: and the wonderfull worke that he had shewed for them.

Marueylous thynges dyd he in the sight of our forefathers in the lande of Egypt: euen in the feelde

of Zoan.

He diuided the sea, and let them go through: he made the waters to stande on an heape.

In the day tyme also he led them with a cloude: and all the nyght through with a light fyre.

He claue the hard rockes in the wyldernesse: and gaue them drynke thereof, as it had ben out of the great deapth.

He brought waters out of the stonye rocke: so that it gushed out lyke the ryuers.

Yet for all this, they sinned more agaynst hym: and prouoked the most hyghest in the wyldernesse.

They tempted God in theyr heartes: and required meate for theyr lust.

They spake agaynst God also, saying: shall God prepare a table in the wyldernesse?

He smote the stony rocke in deede, that the water gushed out, & the streames flowed withall: but can he geue bread also, or prouide flesh for his people?

When the Lorde heard this, he was wroth: so the fyre was kindled in Jacob, and there came vp heauy displeasure agaynst Israel.

Because they beleued not in God: and put not their trust in his helpe.

So he commaunded the cloudes aboue: and opened the doores of heauen.

He rained downe Manna also vppon them for to eate: and gaue them foode from heauen.

So man dyd eate angels foode: for he sent them meate enough.

He caused the East wynde to blowe vnder the heauen: and through his power he brought in the South west winde.

He rayned flesh vppon them as thicke as dust:

and

and fethered fowles lyke as the sande of the sea.

He let it fall among their tentes: euen rounde about their habitation.

So they dyd eate, and were well filled: for he gaue them their owne desyre, they were not disappointed of their lust.

But whyle the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slue the welthyest of them: yea and smote downe the chosen men that were in Israel.

But for all this they sinned yet more: and beleued not his wonderous workes.

Therefore their dayes dyd he consume in vanitie: and their yeres in trouble.

When he slue them, they sought him: and turned them early, and enquired after God.

And they remembred that God was their strēgth: and that the high God was their redeemer.

Neuertheless, they dyd but flatter hym with their mouth: and dissembled with hym in their tongue.

For their heart was not whole with hym: neyther continued they stedfast in his couenaunt.

But he was so mercyfull: that he forgaue their mysdeedes, and destroyed them not:

Yea, many a tyme turned he his wrath awaye: and would not suffer his whole displeasure to arise.

For he consydered that they were but fleshe: and that they were euen a wynde that passeth away, and commeth not agayne.

Many a tyme dyd they prouoke hym in the wyldernesse: and greeued hym in the desart.

They turned backe, and tempted God: and moued the holy one in Israel.

They thought not of his hande: and of the day when he deliuered them from the hande of the enemie.

How he had wrought his miracles in Egypt: and his wonders in the feelde of Zoan.

He turned their waters into blood: so that they myght not drinke of the riuers.

He sent lyce among them, and deuoured them vp: and frogges to destroy them.

He gaue their fruites vnto the Caterpiller: and their labour vnto the Grashoppers.

He destroyed their vines with haylestones: and their Mulberie trees with the frost.

He smote their cattell also with haylestones: and their flockes with hot thunder boltes.

He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

He made away to his indignation, and spared not their soule from death: but gaue their lyfe ouer to the pestilence.

And smote all the fyrst borne in Egypt: the most principall & mightiest in the dwellinges of Ham.

But as for his owne people, he ledde them forth lyke sheepe: and caryed them in the wyldernesse like a flocke.

He brought them out safely that they shoulde not feare: & ouerwhelmed their enemies with the sea.

And brought them within the borders of his sanctuarie: euen to his mountayne, which he purchased with his ryght hande.

He cast out the Heathen also before them: caused their lande to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

tentes.

So they tempted and displeased the most high God: and kept not his testimonies.

But turned their backes, and fell awaye lyke theyr forefathers: startyng aslyde lyke a broken bowe.

For they greeued him with theyr hill aulters: & prouoked him to displeasure with theyr images.

When God heard this, he was wroth: and toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo: euen the tent that he had pitched among them.

He deliuered their power into captiuitie: and theyr beautie into the enemies hande.

He gaue his people ouer also vnto the sworde: and was wroth with his inheritaunce.

The fyre consumed theyr young men: and theyr maydens were not geuen to mariage.

Theyr Priestes were slayne with the sworde: and there were no wydowes to make lamentation.

So the Lorde awaked as one out of sleepe: and lyke a Giaunt refreshed with wine.

He smote his enemies in the hinder partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hyll of Sion whiche he loued.

And there he buylded his temple on hye: and layde the foundation of it, lyke the grounde which he hath made continually.

He chose Dauid also his seruaunt: and toke him away from the sheepe foldes.

As he was folowing the Ewes great with young

ones, he toke hym: that he myght feede Jacob his people, and Israel his inheritaunce.

So he fed them with a faythfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psalm.lxxix.

mornyng prayer.



O God the Heathen are come into thy inheritaunce: thy holye temple haue they defiled, & made Hierusalem an heape of stones.

The dead bodyes of thy seruauntes haue they geuen to be meate vnto the fowles of the ayre: and the flesh of thy saintes vnto the beastes of the lande.

Their blood haue they shedde lyke water on euerye side of Hierusalem: and there was no man to burie them.

We are become an open shame to our enemies: a very scorne & derision vnto them that are rounde about vs.

Lorde, howe long wylt thou be angry: shall thy gelousie burne lyke fyre for euer?

Powre out thyne indignation vpō the Heathen that haue not knowen thee: and vppon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layd wast his dwellyng place.

O remember not our olde sinnes, but haue mercye vpon vs, and that soone: for we are come to great miserie.

Helpe vs, O God of our saluation for the glory of thy name: O deliuer vs, and be mercyfull vnto our sinnes for thy names sake.

Wherfore

Wherefore do the Heathen say: where is nowe
their God?

O let the vengeaunce of thy seruauntes blood
that is shedde: be openly shewed vpon the heathen
in our sight.

O let the sorowfull syghing of the prysoners
come before thee: accordyng to the greatnesse of thy
power, preserue thou those that are appoynted to
dye.

And for the blasphemie (wherewith our neygh-
bours haue blasphemed thee:) rewarde thou them,
O Lorde, seuen folde into their bosome.

So we that be thy people, and sheepe of thy pa-
sture, shall geue thee thankes for euer: and wyll al-
way be shewyng forth thy prayse, from generation
to generation.

Qui regis Israel. Psalm. lxxx.

HEare O thou shepheard of Israel, thou that
leadest Joseph lyke a sheepe: shewe thy selfe al-
so, thou that sittest vpon the Cherubims.

Before Ephraim, Beniamin, & Manasses: stirre
vp thy strength, and come and helpe vs.

Turne vs agayne, O God: shew the lyght of thy
countenaunce, and we shalbe whole.

O Lorde God of hoastes: howe long wylt thou
be angry with thy people that prayeth?

Thou feedest them with the bread of teares: and
geuest them plenteousnesse of teares to drinke.

Thou hast made vs a very stryfe vnto our neygh-
bours: and our enemies laugh vs to scorne.

Turne vs agayne thou God of hoastes: shew the
lyght of thy countenaunce, and we shalbe whole.

Thou hast brought a vine out of Egypt: thou

hast cast out the heathen, and planted it.

Thou madest roome for it: and when it had taken roote, it filled the lande.

The hylles were couered with the shadowe of it: and the boughes therof were lyke the goodly Cedar trees.

She stretched out her braunches vnto the sea: and her boughes vnto the riuer.

Why hast thou then broken downe her hedge: that all they which go by, plucke of her grapes?

The wylde Bore out of the wood doth roote it vp: and the wylde beastes of the feelde deuoure it.

Turne thee agayne thou God of hoastes, looke downe from heauen: beholde and visite this vine.

And the place of the vineyarde that thy ryght hande hath planted: and the braunche that thou madest so strong for thy selfe.

It is brent with fyre, and cut downe: and they shall perishe at the rebuke of thy countenaunce.

Let thy hande be vppon the man of thy ryght hande: and vppon the sonne of man whom thou madest so strong for thyne owne selfe.

And so wyll not we go backe from thee: Oh let vs lyue, and we shall call vpon thy name.

Turne vs agayne, O Lord God of hoastes: shew the lyght of thy countenaunce, & we shalbe whole.

Exultate Deo. Psalm. lxxxi.

SYng we merely vnto God our strength: make a cherefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the Tabret: the mery Harpe, with the Lute.

Blowe vp the Trumpet in the newe Moone: euen in the tyme appoynted, and vpon our solemne

feaste

feaste day.

For this was made a statute for Israel: and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimonie: when he came out of the lande of Egypt, and hadde heard a straunge languag e.

I eased his shoulder from the burthen: and his handes were deliuered from (makyng) the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fel vpon thee.

I proued thee also: at the waters of strife.

Heare O my people: and I wyll assure thee, O Israel, yf thou wylt hearken vnto me.

There shall no straunge God be in thee: neyther shalt thou worship any other God.

I am the Lorde thy GOD, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel woulde not obey me.

So I gaue them vp vnto theyr owne hearts lust: and let them folowe their owne imaginations.

O that my people woulde haue hearkened vnto me: for yf Israel had walked in my wayes.

I shoulde soone haue put downe theyr enemies: and turned my hande agaynst theyr aduersaries.

The haters of the Lorde shoulde haue ben found lyers: but their time should haue endured for euer.

He shoulde haue fedde them also with the finest wheate floure: and with hony out of the stony rocke shoulde I haue satisfied thee.

Deus

Euenyng prayer.

Deus ſtetit in Synagoga. Pſalm.lxxxij.

GOD ſtandeth in the congregation of Princes: he is iudge among gods.

How long wyl ye geue wrong iudgement: and accept the perſons of the vngodly?

Defende the poore and fatherleſſe: ſee that ſuche as be in neede and neceſſitie haue ryght.

Deliuer the outcaſt and poore: ſaue them from the hande of the vngodly.

They wyll not be learned, nor vnderſtande, but walke on ſtyll in darkneſſe: all the foundations of the earth be out of courſe.

I haue ſayde, ye are Gods: and ye all are chyldren of the moſt higheſt.

But ye ſhall dye lyke men: and fall lyke one of the Princes.

Aryſe O God, and iudge thou the earth: for thou ſhalt take all the Heathen to thyne inheritaunce.

Deus quis ſimilis. Pſalm.lxxxiii.

HOlde not thy tongue, O God: kepe not ſtyll ſylence, refrayne not thy ſelfe O God.

For lo, thyne enemies make a murmuryng: and they that hate thee, haue lyft vp theyr head.

They haue imagined craftyly agaynſt thy people: and taken counſayle agaynſt thy ſecrete ones.

They haue ſayd, come and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembraunce.

For they haue caſt theyr heades together with one conſent: and are confederate agaynſt thee.

The tabernacles of the Edomites, and the Iſmaelites; the Moabites and Hagarenes.

Gebal

Gebal and Ammon, and Amaleche: the Philistines, with them that dwell at Tyre.

Assur also is ioyned vnto them: and hath holpen the chyldren of Loth.

But do thou to them as vnto the Madianites: vnto Sisera, & vnto Jabin, at the brooke of Kison.

Whiche perished at Endor: and became as the dongue of the earth.

Make them and their Princes lyke Oreb and Zeb: yea make all their Princes lyke as Zeba and Salmana.

Which say, let vs take to our selues: the houses of God in possession.

O my God, make them lyke vnto a wheele: and as the stubble before the wynde.

Lyke as the fyre that burneth vp the wood: and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest: and make them afrayde with thy storme.

Make their faces ashamed, O Lorde: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perishe.

And they shall knowe that thou (whose name is Jehouah:) art the only moste hyghest ouer all the earth.

Quam dilecta tabernacula- Psalm. lxxxiiii.

HOw amiable are thy dwellinges: thou Lord of hoastes?

My soule hath a desyre and longyng to enter into the courtes of the Lorde: my heart and my flesshe reioyce in the lyuyng God.

Yea the sparowe hath founde her an house, & the swallowe a nest, where she may lay her young: euen

thy

thy aulters, O Lord of hoastes, my king & my God.

Blessed are they that dwel in thy house: they wil be alway praysing thee.

Blessed is the man whose strength is in thee: in whose heart are thy wayes.

Which goyng through the vale of miserie, vse it for a well: and the pooles are fylled with water.

They wyll go from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lord God of hoastes, heare my prayer: hearken O God of Jacob.

Beholde O God our defender: and looke vppon the face of thyne annoynted.

For one day in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlinesse.

For the Lorde God is a light & defence: the Lord wyl geue grace and worship, and no good thing shal he withholde from them that lyue a godlye lyfe.

O Lorde God of hoastes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psalm. lxxxv.

LOrde, thou art become gratious vnto thy land: thou hast turned awaye the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our sauiour: and let thine anger ceasse from vs.

wylt

Wylt thou be displeased at vs for euer: and wylt thou stretch out thy wrath from one generation to another?

Wylt thou not turne againe and quicken vs: that thy people may reioyce in thee.

Shewe vs thy mercie, O Lorde: and graunt vs thy saluation.

I wyl heaken what the Lord God wyl say concernyng me: for he shall speake peace vnto his people, and to his saintes, that they turne not agayne.

For his saluation is nye them that feare hym: that glory may dwell in our lande.

Mercie and trueth are mette together: ryghteousnesse and peace haue kyssed eche other.

Trueth shall florishe out of the earth: and ryghteousnesse hath looked downe from heauen.

Yea, the Lorde shall shewe louing kindnesse: and our lande shall geue her encrease.

Ryghteousnes shall go before hym: and he shal direct his goyng in the way.

Inclina domine aurem. Psalm. lxxxvi.

Mornyng prayer.



Owe downe thyne eare O Lorde, and heare me: for I am poore and in miserie.

Preserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his trust in thee.

Be mercyfull vnto me, O Lorde: for I wyll call dayly vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O Lorde) do I lyft vp my soule.

For thou Lorde art good and gratious: and of great mercie vnto all them that call vpon thee.

Geue

Geue eare Lorde vnto my prayer: and ponder the voyce of myne humble desyres.

In the tyme of my trouble I wyll call vpon thee: for thou hearest me.

Among the gods there is none lyke vnto thee (O Lorde:) there is not one that can do as thou doest.

All nations whom thou hast made, shall come & worshyp thee, O Lorde: and shal glorifie thy name.

For thou art great, and doest wonderous thynges: thou art God alone.

Teache me thy way (O Lorde) and I wyll walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

I wyll thanke thee, O Lorde my God, withall my heart: and wyll prayse thy name for euermore.

For great is thy mercie towarde me: and thou hast deliuered my soule from the neathermost hell.

O God, the proude are rysen agaynst me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before theyr eyes.

But thou (O Lorde God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

O turne thee then vnto me, and haue mercie vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde.

Shewe some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psalm. lxxxvii.

HEr foundations are vpon the holy hilles: the Lorde loueth the gates of Sion, more then all the dwellinges of Iacob.

Mery

very excellent thinges are spoken of thee: thou cite of God.

I will thinke vpon Rahab and Babylon: with them that knowe me.

Behold ye the Philistines also: and they of Tyre, with the Morians, lo there was he borne.

And of Sion it shalbe reported, that he was borne in her: and the most high shall stablishe her.

The Lorde shall rehearse it when he wryteth vp the people: that he was borne there.

The singers also and Trumpetters shall be rehearse: all my freshe springes shalbe in thee.

Domine Deus salutis. Psalm.lxxxviii.

O Lorde God of my saluation, I haue cryed day and nyght before thee: O let my prayer enter into thy presence, encline thyne eare vnto my callyng.

For my soule is full of trouble: and my lyfe draweth nigh vnto hell.

I am counted as one of them that go downe vnto the pit: and I haue ben euen as a man that hath no strength.

Free among the dead, lyke vnto them that be wounded and lye in the graue: whiche be out of remembraunce, and are cut away from thy hande.

Thou hast layed me in the lowest pit: in a place of darknesse, and in the deepe.

Thyne indignation lyeth harde vppon me: and thou hast vexed me with all thy stormes.

Thou hast put away myne acquaintaunce farre fro me: and made me to be abhorred of them.

I am so fast in prison: that I can not get foorth.

My sight fayleth for very trouble: Lorde I haue

called dayly vppon thee: I haue stretched out my handes vnto thee.

Doest thou shewe wonders among the dead: or shall the dead ryse vp againe, and prayse thee?

Shall thy louing kindnesse be shewed in the graue: or thy faythfulnesse in destruction?

Shal thy wonderous workes be knowen in the darke: and thy ryghteousnesse in the lande where al thinges are forgotten?

Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hydest thou thy face from me?

I am in miserie, and lyke vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffered, with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

They came rounde about me dayly lyke water: and compassed me together on euery side.

My louers and freendes hast thou put away fro me: and hyd myne acquaintaunce out of my sight.

Misericordias domini. Psalm. lxxxix.

Euenyng prayer.

MY song shalbe alway of the louing kindnes of the Lorde: with my mouth wyll I euer be shewing thy trueth, from one generation to another.

For I haue said, mercy shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.

I haue made a couenaunt with my chosen: I haue sworne vnto Dauid my seruaunt.

Thy seede wyl I stablishe for euer: and set vp thy throne from one generation to another.

O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregation of the saintes.

For who is he among the cloudes: that shalbe compared vnto the Lorde?

And what is he among the goddes: that shalbe lyke vnto the Lorde?

God is very greatly to be feared in the counsell of the saintes: and to be had in reuerence of al them that are about hym.

O Lorde God of hoastes, who is lyke vnto thee: thy trueth (most myghtie Lorde) is on euery syde.

Thou rulest the ragyng of the sea: thou stillest the waues thereof when they aryse.

Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

The heauens are thine, the earth also is thyne: thou hast layde the foundation of the round world, and all that therein is.

Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

Thou hast a myghtie arme: strong is thy hand, and hygh is thy ryght hande.

Righteousnes and equitie is the habitation of thy seate: mercy and trueth shall go before thy face.

Blessed is the people, O Lord, that can reioyce in thee: they shall walke in the lyght of thy countenaunce.

Their delyte shalbe dayly in thy name: and in thy ryghteousnes shall they make their boast.

For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

For the Lorde is our defence: the holy one of Is-

rael is our kyng.

Thou spakest sometyme in visions vnto thy saintes, and saydest: I haue layde helpe vppon one that is mightie, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt: with my holy oyle haue I annoynted hym.

My hande shall holde hym fast: and myne arme shall strengthen hym.

The enemie shall not be able to do hym violence: the sonne of wickednes shall not hurt hym.

I shall smyte downe his foes before his face: and plague them that hate him.

My trueth also and my mercy shalbe with him: and in my name shall his horne be exalted.

I wyll set his dominion also in the sea: and his ryght hande in the flooddes.

He shall call me, thou art my father: my God, and my strong saluation.

And I wyll make hym my fyrst borne: hygher then the kynges of the earth.

My mercy wyll I kepe for hym for euermore: and my couenaunt shall stande fast with him.

His seede also wyll I make to endure for euer: and his throne as the dayes of heauen.

But yf his children forsake my lawe: and walke not in my iudgementes.

If they breake my statutes, & kepe not my commaundementes: I wyll visite their offences with the rodde, and their sinne with scourges.

Neuertheles, my louyng kyndnesse wyll I not vtterly take from him: nor suffer my trueth to fayle.

My couenaunt wyll I not breake, nor alter the thing that is gone out of my lips: I haue swome

once

once by my holynesse that I wyll not fayle Dauid.

His seede shall endure for euer: and his seate is lyke as the Sunne before me.

He shall stande fast for euermore as the Moone: and as the faythfull witnesse in heauen.

But thou hast abhorred and forsaken thyne annoynted: and art displeased at him.

Thou hast broken the couenaunt of thy seruaunt: and cast his crowne to the grounde.

Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

All they that go by, spoyle hym: and he is become a rebuke to his neyghbours.

Thou hast set vp the right hande of his enemies: and made all his aduersaries to reioyce.

Thou hast taken away the edge of his swoorde: and geuest hym not victory in the battayle.

Thou hast put out his glory: and cast his throne downe to the grounde.

The dayes of his youth hast thou shortened: and couered hym with dishonour.

Lorde, howe long wylt thou hyde thy selfe, for euer: and shall thy wrath burne lyke fyre?

O remember howe short my time is: wherfore hast thou made all men for naught?

What man is he that lyueth and shall not see death: and shall he delyuer his owne soule from the hande of hell?

Lorde, where are thy olde louyng kyndnesses: whiche thou swarest vnto Dauid in thy trueth?

Remember (Lorde) the rebuke that thy seruauntes haue: and howe I do beare in my bosome the rebukes of many people.

Wherwith thine enemies haue blasphemed thee:

and slaundered the fotesteppes of thyne annoynted prayled be the Lorde for euermore. Amen. Amen.

Domine refugium. psal. xc.

Mornyng prayer.

LOrd thou hast ben our refuge: from one generation to another.

Before the mountaynes were brought forth, or euer the earth and the world were made: thou art God from euerlastyng and worlde without ende.

Thou turnest man to destruction: agayne thou sayest, come agayne ye chyldren of men.

For a thousande yeres in thy syght are but as yesterday: seing that is past as a watch in the night.

Assoone as thou scatterest them, they are euen as a sleepe: and fade away sodaynly lyke the grasse.

In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, & withered.

For we consume away in thy displeasure: and are afrayde at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secrete sinnes in the syght of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bryng our yeres to an ende, as it were a tale that is tolde.

The dayes of our age are three score yeres and ten, and though men be so strong that they come to foure score yeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

O teache vs to number our dayes: that we may

applye

applye our heartes vnto wyldome.

Turne thee agayne, O Lord, at the last: and be gratious vnto thy seruauntes.

O satisfie vs with thy mercy, and that soone: so shal we reioyce and be glad all the dayes of our lyfe.

Comfort vs agayne nowe after the tyme that thou hast plagued vs: and for the yeres wherin we haue suffered aduersitie.

Shewe thy seruauntes thy worke: and their children thy glory.

And the glorious maiestie of the Lorde our God be vppon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat, psal.xci.

WHo so dwelleth vnder the defence of the most high: shall abyde vnder the shadowe of the almyghtie.

I wyll say vnto the Lorde, thou art my hope and my strong holde: my God, in him will I trust.

For he shall delyuer thee from the snare of the hunter: and from the noysome pestilence.

He shall defend thee vnder his winges, and thou shalt be safe vnder his fethers: his faithfulnesse and trueth shalbe thy shielde and buckler.

Thou shalt not be afrayde for any terrour by night: nor for the arrowe that fleeth by day.

For the pestilence that walketh in the darkenes: nor for the sickenes that destroyeth in the noone day.

A thousande shall fall beside thee, & ten thousande at thy ryght hande: but it shall not come nygh thee.

Yea, with thyne eyes shalt thou beholde: and see the rewarde of the vngodly.

For thou Lord art my hope: thou hast set thyne house of defence verye hye.

There shall no euyll happen vnto thee: neyther shall any plague come nye thy dwellyng.

For he shall geue his angels charge ouer thee: to kepe thee in all thy wayes.

They shall beare thee in theyr handes: that thou hurt not thy foote agaynst a stone.

Thou shalt go vppon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therefore shall I delyuer hym: I shall set hym vp, because he hath knowen my name.

He shall call vpon me, and I wyll heare him: yea I am with him in trouble, I will deliuer him, and bryng hym to honour.

With long lyfe wyll I satisfie hym: and shewe hym my saluation.

Bonum est confiteri. psal. xcii.

IT is a good thing to geue thankes vnto the Lord: and to syng prayses vnto thy name, O moste hyest.

To tell of thy louing kindnes early in the morning: and of thy trueth in the nyght season.

Vpon an instrument of ten strings, and vpon the lute: vpon a loude instrument, and vpon the harpe.

For thou Lorde hast made me glad through thy workes: and I wyll reioyce in geuyng prayse, for the operations of thy handes.

O Lorde howe glorious are thy workes: and thy thoughtes are very deepe.

An vnwyse man doth not well consyder this: and a foole doth not vnderstande it.

When the vngodly are greene as the grasse, and when all the workes of wyckednesse do florishe: then

shall

shall they be destroyed for euer, but thou Lorde art the most hyghest for euermore.

For lo, thine enemies, O lord, lo thine enemies shall perishe: and all the workers of wickednes shall be destroyed.

But my horne shalbe exalted, like the horne of an vnicorne: for I am annoynted with freshe oyle.

Mine eye also shall see his lust of mine enemies: and myne eare shall heare his desyre of the wycked that ryse vp agaynst me.

The ryghteous shall florishe lyke a Palme tree: and shall spreade abroade lyke a Cedar in Libanus.

Such as be planted in the house of the lord: shal florishe in the Courtes (of the house of our God.)

They shall also bryng forth more fruite in theyr age: and shalbe fat and well lykyng.

That they may shewe howe true the Lorde my strength is: and that there is none vnryghteousnes in hym.

Dominus regnauit. Psal. xciii.

THe Lord is king, & hath put on glorious apparell: the Lorde hath put on his apparell, & girded him selfe with strength. Euening prayer.

He hath made the rounde worlde so sure: that it can not be mooued.

Euer sence the worlde began hath thy seate ben prepared: thou art from euerlastyng.

The flooddes are risen (O lord) the flooddes haue lift vp theyr voyce: the flooddes lift vp the waues.

The waues of the sea are mightie, & rage horribly: but yet the Lorde that dwelleth on hye is mightier.

Thy testimonies, O Lorde, are very sure: holynes becommeth thyne house for euer.

O Lorde God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth shewe thy selfe.

Aryse thou iudge of the worlde: and rewarde the proude after theyr deseruyng.

Lorde howe long shall the vngodly: howe long shall the vngodly triumph?

Howe long shall all wycked doers speake so disdaynfully: and make such proude boastyng?

They smyte downe thy people, O Lorde: and trouble thyne heritage.

They murther the wyddowe and the straunger: and put the fatherlesse to death.

And yet they say, tushe, the Lorde shall not see: neyther shall the God of Jacob regarde it.

Take heede, ye vnwyse among the people: O ye fooles, when wyll ye vnderstande?

He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

Or he that nurtereth the heathen: it is he that teacheth man knowledge, shall he not punishe?

The Lorde knoweth the thoughtes of man: that they are but vayne.

Blessed is the man whom thou chastenest (O Lorde:) and teachest hym in thy lawe.

That thou maist geue him pacience in tyme of aduersitie: vntil the pit be digged vp for the vngodly.

For the Lorde wyll not fayle his people: neyther wyll he forsake his inheritaunce.

Vntyll ryghteousnes turne agayne vnto iudgement: all suche as be true in heart shall folowe it.

Who wyll ryse vp with me agaynst the wicked: or who will take my part agaynst the euill doers?

If the Lorde had not helped me: it had not fayled, but my soule had ben put to scilence.

But when I sayde, my foote hath slipped: thy mercy (O Lorde) helde me vp.

In the multitude of the sorowes that I had in my heart: thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do with the stoole of wyckednesse: whiche imagineth mischeefe as a lawe?

They gather them together agaynst the soule of the ryghteous: and condemne the innocent blood.

But the Lorde is my refuge: and my God is the strength of my confidence.

He shal recompence them their wyckednes, and destroy them in their owne malice: yea, the Lorde our God shall destroy them.

Venite exultemus. Psal. xcv.

Mornyng prayer.

O Come, let vs syng vnto the Lorde: let vs heartily reioyce in the strēgth of our saluation.

Let vs come before his presence with thankesgeuyng: and shew our selues glad in him with Psalmes.

For the Lorde is a great God: and a great kyng aboue all Gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and kneele before the Lorde our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye wyll heare his voyce, harden not your

your heartes: as in the prouocation, and as in the day of temptation in the wildernes.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeres long was I greeued with this generation, and sayd: it is a people that do erre in their heartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they shoulde not enter into my rest.

Cantate domino canticum. psal. xcvi.

O Syng vnto the Lorde a newe song: syng vnto the Lorde, all the whole earth.

Sing vnto the Lorde, and prayse his name: be tellyng of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders vnto al people.

For the Lorde is great and can not worthyly be praysed: he is more to be feared then all Gods.

As for the Gods of the heathen, they be but idolles: but it is the Lorde that made the heauens.

Glory and worshyp are before hym: power and honour are in his sanctuarie.

Ascribe vnto the Lorde (O ye kinredes of the people:) ascribe vnto the Lorde worshyp and power.

Ascribe vnto the Lorde the honour due vnto his name: bryng presentes and come into his courtes.

O worshyp the lord in the beautie of holynes: let the whole earth stande in awe of hym.

Tell it out among the heathen, that the Lorde is kyng: and that it is he whiche hath made the rounde worlde so fast that it can not be moued, and howe that he shall iudge the people ryghteously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

Let

Let the feelde be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lorde.

For he commeth, for he commeth to iudge the earth: and with righteousnes to iudge the worlde, and the people with his trueth.

Dominus regnauit. psal.xcvii.

THe Lorde is kyng, the earth may be glad therof: yea the multitude of the Iles may be glad thereof.

Cloudes and darknesse are rounde about hym: ryghteousnes and iudgement are the habitation of his seate.

There shall go a fyre before hym: and burne vp his enemies on euery syde.

His lightninges gaue shine vnto the world: the earth sawe it and was afrayde.

The hilles melted lyke ware at the presence of the Lorde: at the presence of the Lorde of the whole earth.

The heauens haue declared his ryghteousnesse: and all the people haue seene his glorye.

Confounded be all they that worshyp carued Images, and that delyght in vayne goddes: worship hym all ye goddes.

Sion hearde of it, and reioyced: and the daughters of Iuda were glad because of thy iudgementes O Lorde.

For thou Lorde art hyer then all that are in the earth: thou art exalted farre aboue all Gods.

O ye that loue the Lorde, see that ye hate the thyng which is euyl: the Lord preserueth the soules of his saintes, he shall delyuer them from the hande of the vngodly.

There

There is sprong vp a lyght for the ryghteous: and ioyfull gladnes for suche as be true hearted.

Reioyce in the Lorde, ye ryghteous: and geue thankes for a remembraunce of his holynes.

Cantate domino. psal.xcviii.

Euening prayer.

O Syng vnto the Lorde a newe song: for he hath done marueylous thynges.

With his owne right hand, and with his holy arme: hath he gotten him selfe the victory.

The Lord declared his saluation: his ryghteousnesse hath he openly shewed in the syght of the heathen.

He hath remembred his mercy and trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde all ye landes: syng, reioyce, and geue thankes.

Prayse the Lorde vpon the harpe: sing to the harpe with a Psalme of thankesgeuyng.

With Trumpets also and Shaumes: O shewe your selues ioyfull before the Lorde the kyng.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the flooddes clap their handes, and let the hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnes shall he iudge the world: and the people with equitie.

Dominus regnauit. psal.xcix.

THE Lorde is kyng be the people neuer so vnpacient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

The Lorde is great in Sion: and hye aboue all people.

people.

They shall geue thankes vnto thy name: which is great, wonderful, and holy.

The kynges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.

O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

Moyses and Aaron among his priestes, and Samuel among suche as call vppon his name: these called vppon the Lorde, and he hearde them.

He spake vnto them out of the cloudy pyller: for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill: for the Lorde our God is holy.

Iubilate deo. psal. C.

O Be ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

O go your way into his gates with thankesgeuing, and into his courtes with prayse: be thankefull vnto hym, and speake good of his name.

For the Lord is gratious, his mercy is euerlasting: & his trueth endureth frō generation to generation.

Misericordiam &. Psal. Ci.

My song shalbe of mercy and iudgement: vnto thee (O Lorde) will I syng.

O let

O let me haue vnderstandyng: in the way of godlynesse.

When wylt thou come vnto me: I wyll walke in my house with a perfect heart.

I wyll take no wycked thyng in hande, I hate the sinnes of vnfaythfulnesse: there shall no suche cleaue vnto me.

A frowarde heart shall depart from me: I wyll not knowe a wicked person.

Who so priuily slaundereth his neyghbour: hym wyll I destroy.

Who so hath also a proude loke and hye stomacke: I wyll not suffer hym.

Myne eyes loke vnto suche as be faythfull in the lande: that they may dwell with me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shal no deceytful person dwel in my house: he that telleth lyes shall not tary in my syght.

I shall soone destroy all the vngodly that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

Mornyng prayer.

Domine exaudi orationem meam, psal. Cii.

HEare my prayer, O Lorde: and let my crying come vnto thee.

Hyde not thy face from me in the tyme of my trouble: enclyne thyne eares vnto me when I cal, O heare me, and that ryght soone.

For my dayes are consumed away lyke smoke: and my bones are brent vp as it were a fyrebrande.

My heart is smytten downe, and wythered lyke grasse: so that I forget to eate my bread.

For the voyce of my gronyng: my bones wyll

scarse

scarse cleaue to my flesshe.

I am become like a Pellican in the wildernes: and lyke an Owle that is in the desart.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house toppe.

Myne enemies reuyle me all the day long: and they that are mad vppon me, are swoorne together agaynst me.

For I haue eaten ashes as it were bread: and myngled my drynke with weepyng.

And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadowe: and I am wythered lyke grasse.

But thou (O Lorde) shalt endure for euer: and thy remembraunce throughout all generations.

Thou shalt aryse and haue mercy vppon Sion: for it is tyme that thou haue mercy vppon her, yea the tyme is come.

And why, thy seruauntes thynke vppon her stones: and it pitieth them to see her in the dust.

The heathen shall feare thy name O Lorde: and all the kynges of the earth thy maiestie.

When the Lorde shal build vp Sion: and when his glory shall appeare.

When he turneth hym vnto the prayer of the poore destitute: and despiseth not their desyre.

This shalbe wrytten for those that come after: and the people whiche shalbe borne, shall prayse the Lorde.

For he hath loked downe from his sanctuarie: out of the heauen dyd the Lorde beholde the earth.

That he myght heare the mournynges of suche as be in captiuitie: and delyuer the chyldren appoynted

poynted vnto death.

That they may declare the name of the Lorde in Sion: and his worshyp at Hierusalem.

When the people are gathered together: and the kyngdomes also to serue the Lorde.

He brought downe my strength in my iourney: and shortned my dayes.

But I sayde, O my God, take me not away in the myddest of myne age: as for thy yeres, they endure throughout all generations.

Thou Lorde in the begynnyng hast layde the foundation of the earth: and the heauens are the worke of thy handes.

They shall perysshe, but thou shalt endure: they all shall ware olde as doth a garment.

And as a vesture shalt thou chaunge them, and they shalbe chaunged: but thou art the same, and thy yeres shall not fayle.

The chyldren of thy seruauntes shall continue: and their seede shall stande fast in thy syght.

Benedic anima mea. psal. Ciii.

PRayse the Lorde, O my soule: and all that is within me prayse his holy name.

Prayse the Lorde, O my soule: and forget not all his benefites.

Whiche forgeueth all thy sinne: and healeth all thyne infirmities.

Whiche saueth thy lyfe from destruction: and crowneth thee with mercy and louing kyndnesse.

Which satisfieth thy mouth with good thynges: makyng thee young and lustye as an Eagle.

The Lord executeth righteousnes & iudgement: for all them that are oppressed with wrong.

He shewed his wayes vnto Moyses: his workes vnto

vnto the chyldren of Israel.

The Lorde is full of compassion and mercie: long suffering, and of great goodnes.

He wyll not alway be chydyng: neyther kepeth he his anger for euer.

He hath not dealt with vs after our sinnes: nor rewarded vs accordyng to our wickednesse.

For loke howe hie the heauen is in comparison of the earth: so great is his mercie also towarde them that feare hym.

Loke howe wyde also the East is from the West: so farre hath he set our sinnes from vs.

Yea, lyke as a father pitieth his owne chyldren: euen so is the Lorde mercyfull vnto them that feare hym.

For he knoweth whereof we be made: he remembreth that we are but dust.

The dayes of man are but as grasse: for he flourisheth as a flowre of the feelde.

For assoone as the wynde goeth ouer it, it is gone: and the place thereof shall fynd we it no more.

But the mercyfull goodnesse of the Lorde endureth for euer and euer vpon them that feare hym: and his ryghteousnes vpon chylders chyldren.

Euen vppon such as kepe his couenaunt: and thynke vpon his commaundementes to do them.

The Lorde hath prepared his seate in heauen: and his kyngdome ruleth ouer all.

O prayse the Lorde ye angels of his, ye mighty in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his worde.

O prayse the Lorde all ye his hoastes: ye ministers of his that do his pleasure.

O speake good of the Lorde all ye workes

all places of his dominion: prayse thou the Lord O

Benedic anima mea

Euenyng prayer.

PRayse the Lorde, O my soule: O Lorde

it were with a garment: and spreadest

which layeth the beames of his chambers

He maketh his angels spirites: and his

He layde the foundations of the

Thou coueredst it with the

At the voice of thy

the bases

He sendeth the

their habitation: and

thou openest thy hande, they are filled with good.

When thou hydest thy face, they are troubled: when thou takest away theyr breath, they dye, and are turned agayne to theyr dust.

When thou lettest thy breath go foorth, they shall be made: and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce in his workes.

The earth shall tremble at the lokke of hym: yf he do but touche the hylles, they shall smoke.

I wyll sing vnto the Lorde as long as I lyue: I wyll prayse my God whyle I haue my being.

And so shall my wordes please hym: my ioy shalbe in the Lorde.

As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lorde, O my soule prayse the Lorde.

Confitemini domino. Psalm. Cv.

Mornyng prayer.

O Geue thankes vnto the Lorde, and call vpon his name: tell the people what thynges he hath done.

O let your songes be of hym, and prayse hym: and let your talkyng be of all his wonderous workes.

Reioyce in his holy name: let the heart of them reioyce that seeke the Lorde.

Seke the Lorde and his strength: seeke his face euermore.

Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruaunt: ye chyldren of Iacob his chosen.

He is the Lorde our God: his iudgementes are

all the worlde.

He hath ben alway myndfull of his couenaunt & promise: that he made to a thousande generations.

Euen the couenaunt that he made with Abraham: and the othe that he sware to Isahac.

And appoynted the same vnto Jacob for a lawe: and to Israel for an euerlasting testament.

Saying, vnto thee wyll I geue the lande of Canaan: the lot of your inheritaunce.

When there was yet but a fewe of them: and they straungers in the lande.

What tyme as they went from one nation to another: from one kyngdome to another people.

He suffered no man to do them wrong: but reproued euen kynges for their sakes.

Touche not myne annoynted: and do my Prophetes no harme.

Moreouer, he called for a dearth vpon the lande: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph which was solde to be a bonde seruaunt.

Whose feete they hurt in the stockes: the iron entred into his soule.

Vntyll the tyme came that his cause was knowen: the word of the Lorde tryed hym.

The kyng sent and deliuered hym: the Prince of the people let him go free.

He made him lorde also of his house: and ruler of all his substaunce.

That he myght enfourme his Princes after his wyll: and teache his Senatours wysdome.

Israel also came into Egypt: and Jacob was a straunger in the lande of Ham.

And he encreased his people exceedyngly: & made

them stronger then their enemies.

Whose heart turned, so that they hated his people: and dealt vntruely with his seruauntes.

Then sent he Moyses his seruaunt: and Aaron whom he had chosen.

And these shewed his tokens among them: and wonders in the lande of Ham.

He sent darkenesse, & it was darke: and they were not obedient vnto his worde.

He turned their waters into blood: and slue their fishe.

Their lande brought foorth frogges: yea, euen in their kynges chambers.

He spake the worde, and there came all maner of flies: and lyce in all their quarters.

He gaue them haylestones for rayne: & flames of fyre in their lande.

He smote their vines also, and figge trees: and destroyed the trees that were in their coastes.

He spake the worde, & the Grashoppers came, and caterpillers innumerable: & did eate vp all ỹ grasse in their land, & deuoured the fruite of their ground.

He smote all the first borne in their lande: euen the cheefe of all their strength.

He brought them foorth also with siluer & golde: there was not one feeble person among their tribes.

Egypt was gladde at their departyng: for they were afrayde of them.

He spread out a cloude to be a coueryng: and fyre to geue lyght in the nyght season.

At their desyre he brought Quayles: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed out: so that riuers ranne in the drye places.

For

For why, he remembreth his holy promyse: and Abraham his seruaunt.

And he brought foorth his people with ioy: and his chosen with gladnes.

And gaue them the landes of the heathen: & they toke the labours of the people in possession.

That they myght kepe his statutes: and obserue his lawes.

Confitemini domino. Psalm. Cvi.

O Geue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer. Euenyng prayer.

Who can expresse the noble actes of the Lorde: or shew foorth his prayse?

Blessed are they that alwaye kepe iudgement: and do ryghteousnesse.

Remember me, O Lorde, accordyng to the fauour that thou beareſt vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and geue thankes with thyne inheritaunce.

We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egypt, neyther kept they thy great goodnesse in remembraunce: but were disobedient at the sea, euen at the red sea.

Neuertheleſſe, he helped thē for his names sake: that he myght make his power to be knowen.

He rebuked the red sea also, and it was dryed vp: so he led them through the deepe as through a wildernesse.

And he saued them from the aduersaries hande:

and deliuered them from the hande of the enemie.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleued they his wordes: and sang prayse vnto hym.

But within a whyle they forgat his workes: and woulde not abide his counsell.

But lust came vpon them in the wyldernesse: and they tempted God in the desart.

And he gaue them their desyre: and sent leanenes withall into their soule.

They angred Moyses also in the tentes: and Aaron the saint of the Lorde.

So the earth opened and swalowed vp Dathan: and couered the congregation of Abiram.

And the fyre was kyndled in their companie: the flame brent vp the vngodly.

They made a Calfe in Horeb: and worshipped the molten image.

Thus they turned their glory into the similitude of a Calfe that eateth hay.

And they forgat God their sauiour: whiche had done so great thinges in Egypt.

Wonderous workes in the lande of Ham: and fearefull thinges by the red sea.

So he sayde he woulde haue destroyed them, had not Moyses his chosen stande before hym in the gappe: to turne away his wrathfull indignation, lest he shoulde destroy them.

Yea, they thought scorne of that pleasaunt lande: and gaue no credence vnto his worde.

But murmured in their tentes: and hearkened not vnto the voyce of the Lorde.

Then lyft he vp his hand against them: to ouerthrowe

throwe them in the wylderneſſe.

To caſt out theyr ſeede among the nations: and to ſcatter them in the landes.

They ioyned them ſelues vnto Baal Peor: and ate the offeringes of the dead.

Thus they prouoked him vnto anger with their owne inuentions: and the plague was greate among them.

Then ſtoode vp Phinees, and prayed: and ſo the plague ceaſſed.

And that was counted vnto hym for ryghteouſneſſe: among all poſterities for euermore.

They angred hym alſo at the waters of ſtryfe: ſo that he puniſhed Moyſes for theyr ſakes.

Becauſe they prouoked his ſpirite: ſo that he ſpake vnaduiſedly with his lippes.

Neyther deſtroyed they the Heathen: as the Lorde commaunded them.

But were myngled among the Heathen: and learned theyr workes.

Inſomuch that they worſhipped their idolles, which turned to theyr owne decay: yea, they offred theyr ſonnes and daughters vnto deuyls.

And ſhed innocent blood, euen the blood of theyr ſonnes and of theyr daughters: whom they offered vnto the idols of Canaan, and the lande was defyled with blood.

Thus were they ſtained with their owne workes: and went a whoring with theyr owne inuentions.

Therefore was the wrath of the Lorde kyndled agaynſt his people: inſomuch that he abhorred his owne inheritaunce.

And he gaue them ouer into the hande of the Heathen: and they that hated them, were lordes

ouer

ouer them.

Their enemies oppressed them: and had them in subiection.

Many a tyme dyd he deliuer them: but they rebelled agaynst hym with their owne inuentions, and were brought downe in their wickednesse.

Neuertheless, when he sawe their aduersitie: he heard their complaynt.

He thought vppon his couenaunt, and pitied them accordyng vnto the multitude of his mercies: yea, he made all those that had led them away captiue to pitie them.

Deliuer vs, O Lorde our God, & gather vs from among the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lorde God of Israel, from euerlasting, and worlde without ende: and let all the people say, Amen.

Confitemini domino. Psalm. Cvii.

Mornyng prayer.

O Geue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer.

Let them geue thankes whom the Lorde hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the landes, from the East, and from the West: from the North, and from the South.

They went astraye in the wyldernesse out of the way: and founde no citie to dwell in.

Hungrye and thyrstye: their soule faynted in them.

So

So they cryed vnto the Lorde in theyr trouble: and he deliuered them from their distresse.

He led them forth by the ryght waye: that they myght go to the citie where they dwelt.

O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the chyldren of men.

For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

Such as sit in darknesse, and in the shadowe of death: being fast bounde in miserie and iron.

Because they rebelled agaynst the wordes of the Lorde: and lightly regarded the counsayle of the most high.

He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lord in their trouble: he deliuered them out of theyr distresse.

For he brought them out of darknesse, and out of the shadowe of death: and brake theyr bondes in sunder.

O that men would therefore prayse the Lorde for his goodnes: and declare the wonders that he doth for the chyldren of men.

For he hath broken the gates of brasse: and smytten the barres of iron in sunder.

Foolishe men are plaged for theyr offence: and because of theyr wickednesse.

Their soule abhorreth all maner of meate: & they were euen harde at deathes doore.

So when they cryed vnto the Lorde in theyr trouble: he deliuered them out of theyr distresse.

He sent his worde and healed them: and they

were

were saued from theyr destruction.

O that men would therfore prayse the Lorde for his goodnes: and declare the wonders that he doth for the chyldren of men.

That they would offer vnto hym the sacrifice of thankesgeuing: & tell out his workes with gladnes.

They that go downe to the sea in shippes: and occupie theyr busynesse in great waters.

These men see the workes of the Lorde: and his wonders in the deepe.

For at his worde the stormie wynde aryseth: which lifteth vp the waues thereof.

They are caryed vp to the heauen, and downe agayne to the deepe: theyr soule melteth away because of the trouble.

They reele to and fro, and stacker like a drunken man: and are at theyr wittes ende.

So when they crye vnto the Lord in theyr trouble: he deliuereth them out of theyr distresse.

For he maketh the storme to cease: so that the waues thereof are styll.

Then are they glad, because they be at rest: and so he bryngeth them vnto the hauen where they woulde be.

O that men woulde therfore prayse the Lord for his goodnesse: and declare the wonders that he doth for the chyldren of men.

That they woulde exalt hym also in the congregation of the people: and prayse him in the seate of the elders.

Whiche turneth the floodes into a wyldernesse: and dryeth vp the water springes.

A fruitefull lande maketh he barren: for the wickednesse of them that dwell therein.

Agayne

Agayne he maketh the wyldernesse a standyng water: and water springes of a drye grounde.

And there he setteth the hungry: that they maye buylde them a citie to d'well in.

That they may sowe their lande, and plant vineyardes: to yeelde them fruites of encrease.

He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

And againe, whē they are minished & brought low: through oppression, through any plague or trouble.

Though he suffer them to be euyll intreated through tyrauntes: and let them wander out of the way in the wyldernesse.

Yet helpeth he the poore out of miserie: and maketh hym housholdes lyke a flocke of sheepe.

The ryghteous wyll consyder this, and reioyce: and the mouth of all wickednesse shalbe stopped.

Who so is wyse, wyl ponder these thinges: & they shall vnderstande the louing kindnesse of the Lorde.

Paratum cor meum. Psalm. Cviii.

O God, my heart is redy (my hart is redy:) I wyll syng, and geue prayse with the best member that I haue,

Awake thou Lute and Harpe: I my selfe wyll awake ryght early. Euenyng prayer.

I wyll geue thankes vnto thee, O Lord, among the people: I wyll sing prayses vnto thee among the nations.

For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

That thy beloued may be deliuered: let thy ryght

haude

God hath spoken in his holynesse: I will reioyce
these two, and diuide Sichem, and mete out the
valley of Sucoth.
Gilead is myne, and Manasses is myne: Ephra-
im also is the strength of myne head: Iuda is my lawe geuer, Moab is my washpotte:
ouer Edom will I cast out my shoe, ouer Palestine will I triumph.
Who wyll leade me into the stronge citie: and who
wyll bryng me into Edom?
Hast not thou forsaken vs, O God: and wylt not
thou God, go forth with our hoastes?
O helpe vs agaynst the enemie: for vayne is the
helpe of man.
Through God we shall do great actes: and it is
he that shall treade downe our enemies.

Deus laudem, Psalm. CIX.

HOlde not thy tongue (O God) of my prayse:
for the mouth of the vngodly, yea the mouth
of the deceytfull is opened vpon me.
And they haue spoken agaynst me with false
tongues: they compassed me about also with wordes
of hatred, and fought against me without a cause.
For the loue that I had vnto them, lo they take
greuously contrary vnto that I gentlenesse vnto
prayer.
Thus haue they rewarded me euyl for good and
hatred for my good will.
Set thou an vngodly man ouer him: and let
when sentence is geuen vpon him, let him be
and let his prayer be turned into sinne.

Let

Let his dayes be fewe: and let another take his office.

Let his chyldren be fatherlesse: and his wyfe a wydowe.

Let his children be vagabondes, and begge their bread: let them seeke it also out of desolate places.

Let the extorcioner consume all that he hath: and let the straungers spoyle his labour.

Let there be no man to pitie hym: nor to haue compassion vpon his fatherlesse chyldren.

Let his posteritie be destroyed: and in the nexte generation let his name be cleane put out.

Let the wickednesse of his fathers be had in remembraunce in the syght of the Lorde: and let not the sinne of his mother be done away.

Let them alway be before the Lorde: that he may roote out the memoriall of them from of the earth.

And that because his minde was not to do good: but persecuted the poore helples man, that he might slay hym that was vexed at the heart.

His delight was in cursyng, and it shall happen vnto hym: he loued not blessing, therfore shall it be farre from hym.

He clothed hym selfe with cursyng, lyke as with a rayment: and it shall come into his bowels lyke water, and lyke oyle into his bones.

Let it be vnto hym as the cloke that he hath vpon hym: as the gyrdle that he is alway gyrded withall.

Let it thus happen from the lorde vnto mine enemies: and to those that speake euil against my soule.

But deale thou with me (O Lorde God) according vnto thy name: for sweete is thy mercie.

Deliuer me, for I am helpleſſe and poore: and my heart is wounded within me.

I go hence lyke the ſhadowe that departeth: and am dryuen away as the graſhopper.

My ſinnes are weake through faſting: my flesshe is dryed vp for want of fatneſſe.

I became alſo a rebuke vnto them: they that loked vpon me, ſhaked their heades.

Helpe me (O Lorde my God:) O ſaue me accordyng to thy mercie.

And they ſhall knowe how that this is thy hand: and that thou Lorde haſt done it.

Though they curſe, yet bleſſe thou: and let them be confounded that ryſe vp againſt me, but let thy ſeruaunt reioyce.

Let myne aduerſaries be clothed with ſhame: and let them couer themſelues with their owne confuſion, as with a clothe.

As for me, I will geue great thankes vnto the Lorde with my mouth: and prayſe him among the multitude.

For he ſhall ſtande at the right hande of the poore: to ſaue his ſoule from vnrighteous iudges.

Dixit Dominus Domino meo.

Morning prayer.

The Lord ſaid vnto my Lorde, ſit thou on my right hande, vntyll I make thyne enemies thy footeſtoole.

The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enemies.

In the day of the power ſhall the people offer thee free wyl offerynges with an holy worſhip: the deawe of thy birth, is the wombe of the morning.

The Lorde sware, and wyl not repent: thou art a priest for euer after the order of Melchisedech.

The Lorde vpon thy ryght hande shall wounde euen kynges in the day of his wrath.

He shalbe iudge among the heathen, he shall fyll the places with the dead bodyes: and smyte in sunder the heades ouer diuers countreys.

He shall drynke of the brooke in the way: therfore shall he lyft vp his head.

Confitebor tibi. psal cxi.

I wyll geue thankes vnto the Lord with my whole heart: secretely among the faythfull, and in the congregation.

The workes of the Lorde are great: sought out of all them that haue pleasure therein.

His worke is worthye to be praysed and had in honour: and his ryghteousnesse endureth for euer.

The mercyfull and gratious Lorde hath so done his marueylous workes: that they ought to be had in remembraunce.

He hath geuen meate vnto them that feare him: he shall euer be mindfull of his couenaunt.

He hath shewed his people the power of his workes: that he may geue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: all his commaundementes are true.

They stande fast for euer and euer: and are done in trueth and equitie.

He sent redemption vnto his people: he hath commaunded his couenaunt for euer, holy and reuerent is his name.

The feare of the Lorde is the begynnyng of wisdome: a good vnderstandyng haue all they that do

hereafter, the prayse of them endureth for euer.

Blessed is the man that feareth the Lorde: he hath great delyght in his commaundements.

His seede shall be mighty vpon earth: the generation of the faythfull shalbe blessed.

Ryches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp light in the darkenesse: he is mercyfull, louyng, and righteous.

A good man is he that sheweth mercy: and lendeth: and wyll guyde his woordes with discretion.

For he shall neuer be moued: and the righteous shalbe had in euerlastyng remembraunce.

He wyll not be afrayde for any euyll tydynges: his heart standeth fast, and beleeueth in the Lorde.

His heart is stablished, and wyll not shrynke: till he see his desire vpon his enemies.

He hath dispersed abroade, and geuen to the poore: and his righteousnes remayneth for euer: his horne shalbe exalted with honour.

The vngodly shall see it, and it shall grieue him: he shall gnashe with his teeth, and consume away: the desyre of the vngodly shall perysh.

Laudate pueri. psal. cxiii.

PRayse the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the Lorde: from this tyme forth for euermore.

The Lordes name is praysed: from the rysyng vp of the Sunne, vnto the goyng downe of the same.

The Lorde is hye aboue all nations: and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his

his dwelling place: and yet humbleth hym selfe to
beholde the thinges that are done in heauen and earth?
He taketh vp the simple out of the dust: and lifteth
the poore out of the myre.
That he may set hym with the princes: euen
with the princes of his people.
He maketh the barren woman to kepe house: and
to be a ioyfull mother of children.

Euening prayer.

When Israel came out of Egypte: and
the house of Iacob from among the
straunge people:
Iuda was his sanctuarie: and Isra-
el his dominion.
The sea sawe that, & fled: Iordan was driuen back.
The mountaines skipped like rammes: and the
little hilles like yong sheepe.
What ayleth thee, O thou sea, that thou fleddest:
and thou Iordan that thou wast driuen backe?
Ye mountaines that ye skipped like rammes:
and ye litle hilles like young sheepe?
Tremble thou earth at the presence of the Lord:
at the presence of the God of Iacob.
Which turned the harde rocke into a standyng
water: and the flint stone into a springyng well.

Non nobis domine.

NOt vnto vs (O Lorde) not vnto vs, but vnto
thy name geue the prayse for thy louyng mer-
cy and for thy truethes sake.
Wherefore shall the heathen say: Where is now
their God?
As for our God he is in heauen: he hath done
whatsoeuer pleased hym.
Their Idolles are siluer and golde: euen the

worke of mens handes.

They haue mouth and speake not: eyes haue they and see not.

They haue eares and heare not: noses haue they and smell not.

They haue handes, and handle not, feete haue they, and walke not: neyther speake they through their throte.

They that make them, are lyke vnto them: and so are all suche as put their trust in them.

But thou house of Israel, trust thou in the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

The Lorde hath ben myndfull of vs, and he shal blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The Lorde shall encrease you more and more: you and your children.

Ye are the blessed of the Lorde: which made heauen and earth.

All the whole heauens are the Lordes: the earth hath he geuen to the children of men.

The dead prayse not thee (O Lorde:) neyther all they that go downe into the silence.

But we wyll prayse the Lorde: from this tyme forth, for euermore. Prayse the Lorde.

Dilexi

I Am wel pleased: that the Lord hath heard the voyce of my prayer. Mornyng prayer.

That he hath enclined his eare vnto me: therefore will I call vpon him as long as I lyue.

The snares of death compassed me round about: & the paines of hell gat hold vpon me.

I shall synde trouble and heauynes, and I shall call vpon the name of the Lorde: (O Lorde) I beseche thee delyuer my soule.

Gratious is the Lorde, and ryghteous: yea our God is mercyfull.

The Lorde preserueth the simple: I was in miserie, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded thee.

And why, thou hast delyuered my soule from death: mine eyes from teares, and my feete from fallyng.

I wyll walke before the Lorde: in the lande of the lyuyng.

I beleued, and therfore wyl I speake, but I was sore troubled: I said in my haste, all men are lyers.

What rewarde shall I geue vnto the Lorde: for all the benefites that he hath done vnto me?

I wyll receaue the cup of saluation: and call vpon the name of the Lorde.

I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lorde is the death of his saintes.

Beholde (O Lord) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmayd, thou hast broken my bones in sunder.

I wyll offer to thee the sacrifice of thanckesgeuyng: and wyll call vpon the name of the Lorde.

I wyll pay my vowes vnto the Lorde in the syght of all his people: in the courtes of the Lordes house, euen in the myddest of thee, O Hierusalem. Prayse the Lorde.

Laudate dominum. psal.cxvii.

O Prayse the Lorde all ye heathen: prayse hym all ye nations.

For his mercyful kyndnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayse the Lorde.

Confitemini domino. psal.cxviii.

O Geue thankes vnto the Lorde, for he is gratious: because his mercy endureth for euer.

Let Israel nowe confesse that he is gratious: and that his mercy endureth for euer.

Let the house of Aaron nowe confesse: that his mercy endureth for euer.

Yea let them nowe that feare the Lorde confesse: that his mercy endureth for euer.

I called vppon the Lorde in trouble: and the Lorde heard me at large.

The Lorde is on my syde: I wyll not feare what man doth vnto me.

The Lord taketh my part with them that helpe me: therfore shal I see my desire vpon mine enemies.

It is better to trust in the Lorde: then to put any confidence in man.

It is better to trust in the Lorde: then to put any confidence in princes.

All nations compassed me rounde about: but in the name of the Lorde wyll I destroy them.

They kept me in on euery syde, they kept me in

(I say)

(I say) on euery syde: but in the name of the Lord wyll I destroy them.

They came about me lyke Bees, and are extinct, euen as the fyre among the thornes: for in the name of the Lorde I wyll destroy them.

Thou hast thrust sore at me, that I myght fall: but the Lorde was my helpe.

The Lorde is my strength and my song: and is become my saluation.

The voyce of ioy and health is in the dwellinges of the ryghteous: the right hande of the Lord bryngeth mightie thynges to passe.

The ryght hande of the Lorde hath the preeminence: the right hande of the Lorde bringeth mightie thinges to passe.

I will not dye, but liue: and declare the workes of the Lorde.

The Lorde hath chastened and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes: that I may go into them, and geue thankes vnto the Lorde.

This is the gate of the Lord: the ryghteous shall enter into it.

I will thanke thee, for thou hast hearde me: and art become my saluation.

The same stone whiche the buylders refused: is become the heade stone in the corner.

This is the Lordes doyng: and it is marueylous in our eyes.

This is the day whiche the Lorde hath made: we wyll reioyce and be glad in it.

Helpe (me) nowe O Lorde: O Lorde sende vs nowe prosperitie.

Blessed be he that commeth in the name of the

Lorde: we haue wished you good luche, ye that be of the house of the Lorde.

God is the Lorde, whiche hath shewed vs lyght: binde the sacrifice with cordes, yea euen vnto the hornes of the aulter.

Thou art my God, and I will thanke thee: thou art my God, and I wyll prayse thee.

O geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

Beati immaculati. Psal. Cxix.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the lawe of the Lord.

Blessed are they that kepe his testimonies: and seeke hym with theyr whole heart.

For they whiche do no wychednes: walke in his wayes.

Thou hast charged: that we shall diligently kepe thy commaundementes.

O that my wayes were made so direct: that I myght kepe thy statutes.

So shall I not be confounded: whyle I haue respect vnto all thy commaundementes.

I wyll thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy ryghteousnesse.

I wyll kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerwithal shal a yong man clense his way: euen by rulyng hym selfe after thy worde.

With my whole heart haue I sought thee: O let me not go wrong out of thy cõmaundements.

Thy wordes haue I hid within mine heart: that

I should

I shoulde not sinne agaynst thee.

Blessed art thou O Lorde: O teache me thy statutes.

With my lippes haue I ben tellyng: of all the iudgementes of thy mouth.

I haue had as great delyght in the way of thy testimonies: as in al maner of ryches.

I wil talke of thy commaundementes: and haue respect vnto thy wayes.

My delyght shalbe in thy statutes: and I wyll not forget thy word.

Retribue seruo tuo.

O Do well vnto thy seruaunt: that I may lyue, and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thynges of thy lawe.

I am a straunger vpon earth: O hyde not thy commaundementes from me.

My soule breaketh out: for the very feruent desyre that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that do erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake agaynst me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delyght: and my counsaylers.

Adhesit pauimento.

My soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Make me to vnderstande the way of thy commaundementes:

maundementes: and so shall I talke of thy wonderous worckes.

My soule melteth away for very heauynes: comfort thou me accordyng vnto thy worde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue stycken vnto thy testimonies: O Lorde confounde me not.

I wyll runne the way of thy commaundementes: when thou hast set my heart at libertie.

Legem pone.

Mornyng prayer.

TEache me, O Lorde, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea I shall kepe it with my whole heart.

Make me to go in the path of thy commaundementes: for therein is my desire.

Encline mine heart vnto thy testimonies: and not to couetousnesse.

O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablyshe thy worde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgementes are good.

Beholde my delyght is in thy commaundementes: O quicken me in thy ryghteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O lord: euen thy saluation accordyng vnto thy worde.

So shall I make answere vnto my blasphemers:

phemers: for my truſt is in thy worde.

O take not the worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So ſhal I alway kepe thy law: yea for euer & euer.

And I wyll walke at libertie: for I ſeeke thy commaundementes.

I will ſpeake of thy teſtimonies alſo, euen before kynges: and wyll not be aſhamed.

And my delyght ſhalbe in thy commaundementes: whiche I haue loued.

My handes alſo wyll I lyft vp vnto thy commaundementes whiche I haue loued: and my ſtudye ſhalbe in thy ſtatutes.

Memor eſto verbi tui.

O Thynke vppon thy ſeruaunt, as concernyng thy worde: wherein thou haſt cauſed me to put my truſt.

The ſame is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me exceedyngly in deriſion: yet haue I not ſhrynked from thy lawe.

For I remembred thyne euerlaſtyng iudgementes, O Lorde: and receaued comfort.

I am horribly afrayde: for the vngodly that forſake thy lawe.

Thy ſtatutes haue ben my ſonges: in the houſe of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night ſeaſon: and haue kept thy lawe.

This I had: becauſe I kept thy commaundementes.

Portio mea domine.

THou art my portion, O Lorde: I haue promiſed to kepe thy lawe.

I made

I made mine humble petition in thy presence with my whole heart: O be mercyfull vnto me accordyng to thy worde.

I called myne owne wayes to remembraunce: and turned my feete vnto thy testimonies.

I made haste, and prolonged not the tyme: to kepe thy commaundementes.

The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight I will ryse to geue thankes vnto thee: because of thy ryghteous iudgementes.

I am a companion of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt gratiously with thy seruaunt: accordyng vnto thy worde.

O learne me true vnderstanding and knowledge: for I haue beleued thy commaundementes.

Before I was troubled I went wrong: but now haue I kept thy worde.

Thou art good and gratious: O teache me thy statutes.

The proude haue imagined a lye against me: but I wyl kepe thy commaundementes with my whole heart.

Their heart is as fat as brawne: but my delight hath ben in thy lawe.

It is good for me that I haue ben in trouble: that I may learne thy statutes.

The lawe of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Manus tuæ fecerunt.

THy handes haue made me & fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes. Euening prayer.

They that feare thee wyll be gladde when they see me: because I haue put my trust in thy worde.

I knowe, O Lorde, that thy iudgementes are ryght: and that thou of very faythfulnesse hast caused me to be troubled.

O let thy mercyfull kyndnes be my comfort: accordyng to thy worde vnto thy seruaunt.

O let thy louyng mercyes come vnto me, that I may lyue: for thy lawe is my delyght.

Let the proude be confounded, for they go wyckedly about to destroy me: but I wyll be occupied in thy commaundementes.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let mine heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope, because of thy worde.

Mine eyes long sore for thy word: saying, O when wylt thou comfort me?

For I am become lyke a bottle in the smoke: yet do I not forget thy statutes.

How many are the dayes of thy seruaunt: when wylt thou be auenged of them that persecute me?

The proude haue digged pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: they persecute me falsely, O be thou my helpe.

They

They had almost made an end of me upon earth:
but I forsoke not thy commaundementes.

Quicken me after thine louing kindenesse, and so
shall I kepe the testimonies of thy mouth.

In æternum domine.

O Lord, thy worde endureth for euer in heauen.

Thy trueth also remaineth from one ge-
neration to another: thou hast layde the foun-
dation of the earth, and it abydeth.

They continue this day according to thine ordi-
naunce: for all thinges serue thee.

If my delight had not ben in thy lawe: I should
haue perished in my trouble.

I will neuer forget thy commaundementes: for
with them thou hast quickened me.

I am thine, oh saue me: for I haue sought thy
commaundementes.

The vngodly layde wayte for me to destroy me:
but I will consyder thy testimonies.

I see that all thinges come to an ende: but thy
commaundement is exceedyng brode.

Quomodo dilexi.

Lorde, what loue haue I vnto thy lawe: all the
day long is my studye in it.

Thou through thy commaundementes
hast made me wyser then myne enemies: for they
are euer with me.

I haue more vnderstandyng then my teachers:
for thy testimonies are my study.

I am wyser then the aged, because I kepe thy
commaundementes.

I haue refrayned my feete from euery euyll way:
that I may kepe thy worde.

I haue not shronke from thy iudgementes: for
thou

thou teachest me.

O how swete are thy wordes vnto my throte: yea sweter then hony vnto my mouth.

Through thy commaundementes I get vnderstandyng: therefore I hate all wycked wayes.

Lucerna pedibus meis.

Thy worde is a lanterne vnto my feete: and a lyght vnto my pathes. Mornyng prayer.

I haue sworne, and am stedfastly purposed: to kepe thy ryghteous iudgementes.

I am troubled aboue measure: quicken me (O Lorde) accordyng to thy worde.

Let the free wyll offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alway in my hande: yet do I not forget thy lawe.

The vngodly haue layde a snare for me: but yet I erred not from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why, they are the very ioy of my heart.

I haue applyed my heart to fulfyll thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I hate them that imagine euyll thynges: but thy lawe do I loue.

Thou art my defence and shielde: and my trust is in thy worde.

Away from me ye wycked: I wil kepe the commaundementes of my God.

O stablyshe me accordyng vnto thy worde, that I may liue: & let me not be disappointed of my hope.

Holde thou me vp, and I shalbe safe: yea my delyght

lyght

lyght shalbe euer in thy statutes.

Thou hast troden downe all them that depart from thy statutes: for they imagine but deceyte.

Thou puttest away all the vngodly of the earth lyke drosse: therefore I loue thy testimonies.

My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

I deale with the thing that is lawfull and ryght: O geue me not ouer vnto mine oppressours.

Make thou thy seruaunt to delyght in that whiche is good: that the proude do me no wrong.

Mine eyes are wasted away with lokyng for thy health: and for the worde of thy ryghteousnes.

O deale with thy seruaunt accordyng vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstandyng: that I may knowe thy testimonies.

It is tyme for thee Lorde to lay to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue gold and pretious stone.

Therefore holde I strayght all thy commaundementes: and all falsse wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doth my soule kepe them.

When thy worde goeth forth: it geueth lyght and vnderstanding vnto the simple.

I opened my mouth, & drewe in my breath: for my delyght was in thy commaundementes.

O loke thou vpon me, and be mercyfull vnto me: as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no

wicked.

wicked ones haue waited ouer me.

O beholde me from thy wonderfull [illegible]
men: and so shall I kepe thy commaundement.

[illegible] the light of thy countenaunce vpon thy
seruaunt: and teache me thy statutes.

Myne eyes gushe out with water: because men
kepe not thy lawe.

Iustus es domine.

RYghteous art thou, O Lorde: and true is thy iudgement.

The testimonies that thou hast commaunded are rightuously righteous and true.

My zeale hath euen consumed me: because myne enemies haue forgotten thy wordes.

Thy worde is tryed to the vttermost: and thy seruaunt louyth it.

I am small and of no reputation: yet do not I forget thy commaundementes.

Thy righteousnesse is an euerlastyng righteousnesse: and thy lawe is the truth.

Trouble and heauinesse haue taken holde vppon me: yet is my delyght in thy commaundementes.

The righteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, & I shall lyue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lorde, I wyll kepe thy statutes. Euenyng prayer.

Yea, euen vpon thee do I call: helpe me, and I shall kepe thy testimonies.

Early in the mornyng do I crye vnto thee: for in thy worde is my trust.

Myne eyes preuent the nyght watches: that I myght be occupied in thy wordes.

Morning prayer.



Appropinquet deprecatio.

Psalm. 119.

Let my complaint come before thee, O Lord: geue me vnderstandyng according to thy worde.

Let my supplication come before thee: deliuer me according to thy promise.

Let my lippes shall declare thy prayse, when thou hast taught me thy statutes.

Yea, my tongue shall speake of thy worde: for all thy commaundementes are righteousnes.

Let thyne hande help me: for I have chosen thy commaundementes.

I have longed for thy saluation, O Lord: and thy lawe is my delite.

Let my soule live, and it shall prayse thee: and thy iudgementes shall helpe me.

I have gone astraye like a lost sheepe: Oh seeke thy seruaunte, for I do not forget thy commaundementes.

Mornyng prayer.



HEN I was in trouble, I called vpon the Lorde: and he heard me.

Deliuer my soule (O Lorde) from lying lippes: and from a deceytfull tongue.

What reward shalbe geuen or done vnto thee, thou false tongue? euen mightie and sharpe arrowes, with vehot burnyng coales.

Woo is me that I am constrayned to dwell with Mesech: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt among them: that be enemies vnto peace.

I labour for peace, but when I speake vnto them thereof: they make them redy to battayle.

Leuaui oculos meos. Psalm. CXXI.

I will lyft vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not sleepe.

Beholde, he that kepeth Israel: shall neyther slumber nor sleepe.

The Lorde hym selfe is thy kepar: the Lorde is thy defence vpon thy ryght hande.

So that the Sunne shall not burne thee by day: nor the Moone by nyght.

The Lorde shall preserue thee from all euyll: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy goyng out, and thy comming in: from this time forth, for euermore.

Letatus

I was glad when they sayde vnto me: we wyl go into the house of the Lorde.

Our feete shall stande in thy gates: O Hierusalem.

Hierusalem is buylded as a citie: that is at vnitie in it selfe.

For thyther the tribes go vp, euen the tribes of the Lorde: to testifie vnto Israel, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Hierusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sakes: I wyll wyshe thee prosperitie.

Yea, because of the house of the Lorde our God: I wyll seeke to do thee good.

Ad te leuaui oculos meos. Psalm. Cxxiii.

VNto thee lyft I vp myne eyes: O thou that dwellest in the heauens.

Beholde, euen as the eyes of seruauntes looke vnto the hande of their maisters, and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes wayte vpon the Lord our GOD, vntyll he haue mercie vpon vs.

Haue mercie vpon vs (O Lorde) haue mercie vpon vs: for we are vtterlie despised.

Our soule is filled with the scornefull reproofe of the wealthy: & with the disdaynfulnes of the proude.

Nisi quia dominus. Psalm. Cxxiiii.

IF the Lorde hym selfe had not ben on our syde (nowe may Israel say:) yf the Lorde hym selfe had not be on our syde, when men rose vp agaynst vs.

They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The deepe waters of the proude: had gone euen ouer our soule.

But praysed be the Lord: which hath not geuen vs ouer for a pray vnto theyr teeth.

Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt in domino. Psalm. Cxxv.

THey that put theyr trust in the Lorde, shalbe euen as the mount Sion: whiche may not be remoued, but standeth fast for euer.

The hylles stande about Hierusalem: euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.

For the rodde of the vngodly commeth not into the lot of the righteous: lest the righteous put theyr hande vnto wickednesse.

Do well, O Lorde: vnto those that be good and true of heart.

As for such as turne backe vnto their owne wickednesse: the Lorde shall leade them forth with the euyll doers, but peace shalbe vpon Israel.

In

WHen the Lorde turned agayne the captiuitie of Sion: then were we lyke vnto them that dreame. Euenyng prayer.

Then was our mouth fylled with laughter: and our tongue with ioy.

Then sayde they among the Heathen: the Lorde hath done great thinges for them.

Yea, the Lorde hath done great thynges for vs alredy: whereof we reioyce.

Turne our captiuitie, O Lorde: as the ryuers in the South.

They that sowe in teares: shall reape in ioy.

He that nowe goeth on his way weepyng, & beareth forth good seede: shall doubtlesse come agayne with ioy, and bryng his sheaues with him.

Nisi dominus edificat. psalm.cxxvii.

EXcept the Lorde buylde the house: they labour in vayn that buylde it.

Except the Lorde kepe the citie: the watchman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take rest: and eate the bread of carefulnesse, for so he geueth his beloued sleepe.

Loe, children and the fruite of the wombe: are an heritage and gyft that commeth of the Lorde.

Lyke as the arrowes in the hande of the Giaunt: euen so are the young chyldren.

Happy is the man that hath his quiuer full of them: they shall not be ashamed when they speake with theyr enemies in the gate.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labours of thyne handes: O well is thee, and happy shalt thou be.

Thy wyfe shalbe as the fruitefull vine: vpon the walles of thyne house.

Thy chyldren lyke the Oliue braunches: roumde about thy table.

Loe, thus shall the man be blessed: that feareth the Lorde.

The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy chylders chyldren: and peace vpon Israel.

Sepe expugnauerunt. Psalm.Cxxix.

MAny a tyme haue they fought agaynst me, fro my youth vp: (may Israel nowe say.)

Yea many a tyme haue they vexed me fro my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the ryghteous Lord: hath hewen the snares of the vngodly in peeces.

Let them be confounded and turned backwarde: as many as haue euyll wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: whiche withereth afore it be plucked vp.

Whereof the mower filleth not his hande: neyther he that bindeth vp the sheaues his bosome.

So that they which go by, say not so muche as

the

the Lorde prosper you: we wishe you good lucke in the name of the Lorde.

De profundis clamaui. Psalm. Cxxx.

Out of the deepe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh let thyne eares consyder wel: the voyce of my complaynt.

If thou Lorde wylt be extreme to marke what is done amisse: Oh Lorde who may abyde it?

For there is mercie with thee: therfore shalt thou be feared.

I looke for the Lord, my soule doth waite for him: in his word is my trust.

My soule fleeth vnto the Lorde: before the morning watch (I say) before the morning watch.

O Israel trust in the Lorde, for with the Lorde there is mercie: and with hym is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Domine non est exaltatum. Psalm. cxxxi.

Lorde, I am not hye minded: I haue no proude lookes.

I do not exercise my selfe in great matters: which are to hye for me.

But I refrayne my soule, and kepe it lowe, lyke as a childe that is weaned from his mother: yea my soule is euen as a weaned childe.

O Israel trust in the Lord: from this time forth for euermore.

Memento

Memento domine Dauid. psalm. cxxxii.

Mornyng prayer.

LOrde remember Dauid: and al his trouble.

How he ſware vnto the lord: and vowed a vowe vnto the almightie God of Jacob.

I wyll not come within the tabernacle of my houſe: nor climbe vp into my bed.

I wyll not ſuffer myne eyes to ſleepe, nor myne eye lyddes to ſlumber: neither the temples of my head to take any reſt.

Vntyll I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

Loe, we herd of the ſame at Ephrata: and found it in the wood.

We wyll go into his tabernacle: and fall lowe on our knees before his footeſtoole.

Aryſe, O Lorde, into thy reſtyng place: thou and the arke of thy ſtrength.

Let the Prieſtes be clothed with righteouſneſſe: and let thy ſaintes ſyng with ioyfulneſſe.

For thy ſeruaunt Dauids ſake: turne not away the preſence of thyne annoynted.

The Lorde hath made a faythfull othe vnto Dauid: and he ſhall not ſhrinke from it.

Of the fruite of thy body: ſhal I ſet vpō thy ſeate.

If thy chyldren wyll kepe my couenaunt and my teſtimonies that I ſhall learne them: their chyldren alſo ſhall ſit vpon thy ſeate for euermore.

For the Lorde hath choſen Sion to be an habitation for him ſelfe: he hath longed for her.

This ſhalbe my reſt for euer: here wyll I dwell, for I haue a delyte therein.

I wyll

I wyll blesse her vittailes with encrease: and will satisfie her poore with bread.

I wyll decke her Priestes with health: and her saintes shall reioyce and syng.

There shal I make the horne of Dauid to florish: I haue ordayned a lanterne for myne annoynted.

As for his enemies, I shall clothe them with shame: but vppon hym selfe shall his crowne florishe.

Ecce quam bonum. psalm. cxxxiii.

BEholde how good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is lyke the pretious oyntment vppon the head, that ran downe vnto the bearde: euen vnto Aarons bearde, and went downe to the skyrtes of his clothing.

Lyke as the deawe of Hermon: which fell vpon the hyll of Sion.

For there the Lorde promised his blessing: and lyfe for euermore.

Ecce nunc benedicite dominum. psalm. cxxxiiii.

BEholde (nowe) prayse the Lorde: all ye seruauntes of the Lorde.

Ye that by nyght stande in the house of the Lorde: euen in the courtes of the house of our God.

Lyft vp your handes in the sanctuarie: and prayse the Lorde.

The Lorde that made heauen and earth: geue thee blessyng out of Sion.

Laudate

O Prayse the Lorde, laude ye the name of the Lorde: prayse it, O ye seruauntes of the lord.

Ye that stande in the house of the Lorde, in the courtes of the house of our God.

O prayse the Lorde, for the Lorde is gratious: O syng prayses vnto his name, for it is louely.

For why, the Lorde hath chosen Jacob vnto hymselfe: and Israel for his owne possession.

For I know that the Lorde is great, and that our Lorde is aboue all goddes.

Whatsoeuer the Lorde pleased, that dyd he in heauen and in earth: and in the sea, and in all deepe places.

He bringeth foorth the cloudes from the endes of the world: and sendeth foorth lightninges with the rayne, bryngyng the windes out of his treasures.

He smote the fyrst borne of Egypt, both of man and beast.

He hath sent tokens and wonders into the midst of thee, O thou lande of Egypt: vpon Pharao and all his seruauntes.

He smote dyuers nations, and slue myghtie kynges.

Seon kyng of the Amorites, and Og the kyng of Balan: and all the kyngdomes of Canaan.

And gaue their lande to be an heritage, euen an heritage vnto Israel his people.

Thy name O Lorde, endureth for euer: so doeth thy memoriall (O Lorde) from one generation to another.

For the Lorde wyll auenge his people: and be gratious vnto his seruauntes.

As

The xcviii daye.

As for the Jmages of the heathen, they are but silver and gowld: the worke of mens hands.

They have mouthes, and speake not: eyes have they, but they see not.

They have eares, and yett they heare not: nether is there any breath in their mouthes.

They that make them are like vnto them: and so are all they that putt their trust in them.

Prayse the lorde ye house of Jsraell: prayse the lorde ye house of Aaron.

Praise the lorde ye house of Leuy: ye that feare the lorde, prayse the Lorde.

Praised be the lorde out of Sion: which dwelleth at Jerusalem.

Confitemini Domi.

Psalm. cxxxvj

O geue thankes vnto the lorde, Euening prayer

ffor he is gracious: and his
mercye indureth for ever.

O geue thanke vnto the god
of all godd: for his mercy
indureth for euer.

O thanke the lorde of all
lordes: for his mercye indu=
reth for ever.

Which only doth greate won=
ders: for his mercye indu=
reth for euer.

Which by his excellent
wisdom made the heauens: for
his mercye indureth for ever.

Which layde oute the earth
aboue the waters: for his mer=
cye indureth for ever.

Which hath made greate
lightes: for his Mercye in=
dureth for euer.

The sonne to rule the daye:
for his mercye indureth for euer.

The moone and the starres to
governe the night:

mercie endureth for euermore: for his mercie endureth for euermore: for his mercie endureth for euermore: for his

for me: I can not attayne vnto it.

Whyther shall I go then from thy spirite: or whyther shall I go then from thy presence?

If I clymbe vp into heauen, thou art there: If I go downe to hell, thou art there also.

If I take the wynges of the morning: and remayne in the vttermost partes of the sea;

Euen there also shall thy hande leade me: and thy right hand shall holde me.

If I say, peraduenture the darknesse shall couer me: then shall my nyght be turned to day.

Yea, the darknesse is no darknesse with thee, but the nyght is as clere as the day: the darknesse and lyght (to thee) are both alyke.

For my raynes are thyne: thou hast couered me in my mothers wombe.

I wyll geue thankes vnto thee, for I am fearefully and wonderfully made: marueylous are thy workes, and that my soule knoweth right well.

My bones are not hyd from thee: though I be made secretly, and fashioned beneath in the earth.

Thyne eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

Which day by day were fashioned: when as yet there was none of them.

How deare are thy counsayles vnto me, O God: O how great is the summe of them?

If I should count them, they are more in number then the sande: when I awake vp, I am present with thee.

Wilt thou not, O God: depart

Do

Do not I hate them, O Lorde, that hate thee: and am not I greeued with those that ryse vp agaynst thee?

Yea I hate them ryght sore: euen as though they were mine enemies.

Trye me, O God, and seeke the grounde of mine heart: proue me, and examine my thoughtes.

Looke well yf there be any way of wickednes in me: and leade me in the way euerlastyng.

Eripe me domine. psal. cxl.

DElyuer me O Lorde from the euyll man: and preserue me from the wycked man.

Whiche imagine mischeefe in theyr heartes: and stirre vp stryfe all the day long.

They haue sharpened theyr tongues lyke a Serpent: Adders poyson is vnder theyr lyppes.

Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men, whiche are purposed to ouerthrowe my goynges.

The proud haue layd a snare for me, & spread a net abroade with cordes: yea and set traps in my way.

I sayde vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou hast couered my head in the day of battayle.

Let not the vngodly haue his desyre, O Lorde: let not his mischeuous imagination prosper, lest they be to proude.

Let the mischeefe of theyr owne lippes fall vpon the head of them: that compasse me about.

Let hotte burnyng coales fall vppon them: let them be cast into the fyre, and into the pitte, that they neuer ryse vp agayne.

A man full of wordes shall not prosper vpon the

earth: euill shall hunte the wicked person, to ouerthrowe hym.

Sure I am that the Lord wil auenge the poore: and maynteyne the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name: and the iust shall continue in thy syght.

Domine clamaui. Psal. cxli.

LOrde I call vpon thee, haste thee vnto me: and consyder my voyce when I crye vnto thee.

Let my prayer be set foorth in thy syght as the incense: and let the lifting vp of my handes be an euenyng sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the dooze of my lyppes.

O let not myne heart be enclined to anye euyll thyng: let me not be occupied in vngodlye workes with the men that worke wyckednesse, lest I eate of suche thynges as please them.

Let the ryghteous rather smyte me frendly: and reproue me.

But let not their pretious balmes breake myne head: yea I will pray yet agaynst theyr wyckednes.

Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

Our bones lye scattered before the pit: lyke as when one breaketh & heweth wood vpon the earth.

But myne eyes loke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Kepe me from the snare whiche they haue layde for me: and from the trappes of the wycked doers.

Let the vngodly fall into theyr owne nettes together: and let me euer escape them.

Voce

Vox mea ad dominum. psal. cxlii.

I Cryed vnto the Lorde with my voyce: yea euen vnto the Lorde did I make my supplication. Euening prayer.

I powred out my complaynte before him: and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the way wherein I walked haue they priuilie layde a snare for me.

I looked also vpon my right hande: and see, there was no man that would knowe me.

I had no place to flee vnto: and no man cared for my soule.

I cryed vnto thee, O Lord, and sayd: thou art my hope and my portion in the land of the liuyng.

Consyder my complaynt: for I am brought very lowe.

O deliuer me from my persecutours: for they are to strong for me.

Bring my soule out of prison, that I may geue thankes vnto thy name: which thyng yf thou wylt graunt me, then shal the righteous resort vnto my company.

Domine exaudi. psal. cxliii. Morning prayer.

HEare my prayer, O Lord, and consyder my desire: hearken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruaũt: for in thy sight shall no man liuyng be iustified.

For the enemie hath persecuted my soule, he hath smytten my life downe to the grounde: he hath layde me in the darkenes, as the men that haue ben long dead.

Therefore is my spirite vexed within me: and

my heart within me is desolate.

Yet do I remember the tyme paste, I muse vpon all thy workes: yea I exercise my selfe in the workes of thy handes.

I stretche forth my handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande.

Heare me, O Lord, and that soone, for my spirite wareth faynt: hyde not thy face from me, lest I be lyke vnto them that go downe into the pit.

O let me heare thy louyng kyndnes betymes in the mornyng, for in thee is my trust: shewe thou me the way that I shoulde walke in, for I lyft vp my soule vnto thee.

Deliuer me O Lorde from myne enemies: for I flee vnto thee to hyde me.

Teach me to do the thyng that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth into the lande of ryghteousnesse.

Quicken me, O Lord, for thy names sake: & for thy ryghteousnes sake bryng my soule out of trouble.

And of thy goodnes slea mine enemies, & destroy all them that vexe my soule: for I am thy seruaunt.

Mornyng prayer.

Benedictus dominus. psal. cxliiii.

BLessed be the Lorde my strength: whiche teacheth my handes to warre, and my fingers to fyght.

My hope, and my fortresse, my castle and delyuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Lorde what is man that thou hast suche respect vnto hym: or the sonne of man that thou so regardest hym?

Man is lyke a thing of naught: his tyme passeth away

away lyke a shadowe.

Bowe the heauens, O Lorde, and come downe: touche the mountaynes, and they shall smoke.

Cast forth the lightning, and teare them: shoote out thyne arrowes and consume them.

Sende downe thyne hande from aboue: deliuer me, and take me out of the great waters, from the hande of straunge chyldren.

Whose mouth talketh of vanitie: and their right hande is a ryght hande of wyckednesse.

I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

Thou that geuest victory vnto kynges: and hast delyuered Dauid thy seruaunt from the peryl of the sworde.

Saue me, and delyuer me from the hande of straunge children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

That our sonnes may growe vp as the young plantes: and that our daughters maye be as the pullished corners of the temple.

That our garners may be full & plenteous with all maner of store: that our sheepe may bryng forth thousandes, and ten thousandes in our streetes.

That our Oxen may be strong to labour, that there be no decay: no leadyng into captiuitie, and no complaynyng in our streetes.

Happy are the people that be in suche a case: yea blessed are the people which haue the Lord for theyr God.

Exaltabo te deus. psal. cxlv.

I wyll magnifie thee, O God, my kyng: and I wil prayse thy name for euer and euer.

Euery day wyll I geue thankes vnto thee:

and prayse thy name for euer and euer.

Great is the Lorde, and marueylous worthy to be prayed: there is no ende of his greatnes.

One generation shall prayse thy workes vnto another: and declare thy power.

As for me I will be talkyng of thy worship: thy glory, thy prayse, and wonderous workes.

So that men shal speake of the might of thy marueylous actes: and I will also tell of thy greatnes.

The memoriall of thyne aboundaunt kyndnesse shalbe shewed: and men shall syng of thy ryghteousnesse.

The Lorde is gratious and mercyfull: long sufferyng, and of great goodnesse.

The Lorde is louyng vnto euery man: and his mercy is ouer all his workes.

All thy workes prayse thee, O Lorde: and thy Saintes geue thankes vnto thee.

They shewe the glory of thy kyngdome: and talke of thy power.

That thy power, thy glory, and myghtines of thy kyngdome might be knowen vnto men.

Thy kyngdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all wayte vpon thee, O Lorde: and thou geuest them their meate in due season.

Thou openest thine hande and fillest all thynges lyuyng with plenteousnes.

The Lorde is ryghteous in all his wayes: and holy in all his workes.

The Lorde is nye vnto all them that call vpon him: yea all such as call vpon him faythfully.

He will fulfyll the desyre of them that feare hym: he also wyll heare theyr crye, and wyll helpe them.

The Lorde preserueth all them that loue hym: but scattereth abroade all the vngodly.

My mouth shall speake the prayse of the Lorde: and let all flesshe geue thankes vnto his holy name for euer and euer.

Lauda anima mea. psal. cxlvi.

PRayse the Lorde, O my soule, whyle I lyue will I prayse the Lorde, yea as long as I haue any beyng, I will sing prayses vnto my God.

O put not your trust in princes, nor in any chyld of man: for there is no helpe in them.

For when the breath of man goeth forth, he shal turne agayne to his earth: and then all his thoughtes perysshe.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Whiche made heauen and earth, the sea, and all that therein is: which kepeth his promyse for euer.

Which helpeth them to ryght that suffer wrong: which feedeth the hungrye.

The Lorde loseth men out of prysone: the Lorde geueth sight to the blynde.

The Lorde helpeth them that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpsyde downe.

The Lorde thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate dominum. psal. cxlvii.

Euening prayer.

O Prayse the Lorde, for it is a good thyng to syng prayses vnto our God: yea a ioyfull and pleasaunt thyng is it to be thankefull.

The Lord doth build vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: and geueth medicine to heale theyr sicknes.

He telleth the number of the starres: and calleth them all by theyr names.

Great is our Lorde, and great is his power: yea and his wisdome is infinite.

The Lorde setteth vp the meeke: and bryngeth the vngodly downe to the grounde.

O syng vnto the Lorde with thankes geuyng: syng prayse vpon the Harpe vnto our God.

Whiche couereth the heauens with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes (and herbe for the vse of men.)

Whiche geueth fodder vnto the cattell: and feedeth the young Rauens that call vpon hym.

He hath no pleasure in the strength of an horse: neyther delyteth he in any mans legges.

But the Lordes delyght is in them that feare hym: and put theyr trust in his mercy.

Prayse the Lord, O Hierusalem: prayse thy God, O Sion.

For he hath made fast the barres of thy gates: and hath blessed thy chyldren within thee.

He maketh peace in thy borders: and filleth thee with the flowre of wheate.

He sendeth forth his commaundement vpon earth:

earth: and his worde runneth very swiftly.

He geueth snowe lyke wooll: and scattereth the hoare frost lyke ashes.

He casteth foorth his yce lyke morselles: who is able to abyde his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israel.

He hath not dealt so with any nation: neyther haue the heathen knowledge of his worde.

Laudate dominum de cœlis psal. cxlviii.

O Prayse the Lord of heauen: prayse hym in the heyght.

Prayse hym all ye angels of his: prayse hym all his hoast.

Prayse hym Sunne and Moone: prayse hym all ye starres and lyght.

Prayse hym all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for he spake the word, and they were made: he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, which shall not be broken.

Prayse the Lorde vpon earth: ye Dragons, and all deepes.

Fyre and hayle, snowe and vapours: wynde and storme fulfyllyng his worde.

Mountaines and all hilles: fruitefull trees and all Cedars.

Beastes and all cattell: wormes and fethered fowles.

Kinges of the earth and all people: princes and

all

all iudges of the worlde: both
all youngemen and maydens, olde men and chyl-
dren, prayse the name of the Lorde: for his name
only is excellent, and his prayse aboue heauen and
earth.

He shall exalt the horne of his people, all his
Saintes shall prayse hym: euen the chyldren of Is-
rael, euen the people that serueth hym.

Cantate domino. Psal. xcvi.

O Syng vnto the Lorde a newe song: let the
congregation of Saintes prayse hym.

Let Israel reioyce in hym that made him:
and let the chyldren of Sion be ioyfull in their
kyng.

Let them prayse his name in the daunce: let
them syng prayses vnto hym with Tabret and
Harpe.

For the Lorde hath pleasure in his people and
helpeth the meke hearted.

Let the Saintes be ioyfull with glory: let them
reioyce in their beddes.

Let the prayses of God be in their mouth: and a
two edged sworde in their handes.

To be auenged of the heathen: and to rebuke
the people.

To binde their kynges in chaynes: and their no-
bles with linkes of yron.

That they may be auenged of them, as it is writ-
ten: suche honour haue all his Saintes.

Laudate dominum. Psal. cl.

O Prayse God in his holynes: prayse hym in the
firmament of his power.

Prayse hym in his noble actes: prayse hym

accordyng to his excellent greatnes.

Prayse him in the sounde of the Trumpet: praise hym vpon the Lute and Harpe.

Praise him in the Cymbales and daunces: prayse hym vpon the strynges and pype.

Praise him vpon the well tuned Cymbales: praise hym vpon the loude Cymbales.

Let euery thyng that hath breath: prayse the Lorde.

FINIS.

Certayne Godly prayers to be vsed for sundry *purposes*.

A generall confession of sinnes, to be sayd euery morning.

O Almyghtie God our heauenly father, I confesse and knowledge that I am a miserable and a wretched sinner, and haue manyfolde wayes most greeuously transgressed thy moste godlye commaundementes, through wycked thoughtes, vngodly lustes, sinfull wordes and deedes, and in my whole lyfe. In sinne am I borne and conceaued, and there is no godnes in me, in asmuch as yf thou shouldest enter into thy narrowe iudgement with me, iudging me accordyng vnto the same, I were neuer able to suffer or abyde it, but must needes perishe, and be damned for euer. So litle helpe, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou didst not spare thy only deare beloued sonne, but diddest geue him vp vnto the most bitter, and moste vyle and slaunderous death of the crosse for me, that he myght so pay the raunsome for my sinnes, satisfie thy iudgement, styll and pacifie thy wrath, reconcyle me agayne vnto thee, and purchase me thy grace and fauour, and euerlastyng lyfe. Wherefore through the merite of his moste bitter death and passion, and through his innocent bloodsheddyng, I beseche thee, O heauenly father, that thou wylt vouchsafe to be gratious & mercifull vnto me, to forgeue and pardon me of al my sinnes,

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to lyghten my heart with thy holy spirite, to renue, confirme, and strengthen me with a ryght and a perfect fayth, and to enflame me in loue towarde thee and my neyghbour, that I may hencefoorth with a willyng and a glad heart, walke as it becommeth me, in thy moste godly commaundementes, and so glorifie and prayse thee euerlastyng. And also that I may with a free conscience & a quiet heart, in all maner of temptations, afflictions, or necessities, and euen in the very pangues of death, crye boldely and merylye vnto thee and say, I beleue in God the father almightie maker of heauen and earth, and in Iesus Christ, &c. But O Lorde God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian fayth, it is not in my power: For fayth is thy gyft, and forasmuche as thou wylt be prayed vnto and called vpon for it, I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued sonne our sauiour Christe Iesus hath him selfe taught vs. And from the verye bottome of my heart I crye and say, O our father, which art in heauen. &c.

Prayers to be sayde in the Morning.

O Mercifull Lorde God, heauenly father, I render moste high laudes, prayse, and thankes vnto thee, that thou hast preserued me both this ryght and all the tyme and dayes of my life hytherto vnder thy protection, and hast suffered me to lyue vntyll this present houre. And I beseech thee hartily that thou wilt vouchsafe to preserue me this day, and the residue of my whole lyfe from henceforth into thy tuition, ruling

lyng and gouernyng me with thy holy spirite, that all maner of darknes, of mysbeleefe, infidelitie, and of carnall lustes and affections, may be vtterly chased and dryuen out of my heart, and that I may be illumined and lauied both body and soule throughe a ryght and a perfect faith, and so walke in the lyght of thy most godly treth, to thy glory and prayse, and to the profite and furtheraunce of my neyghbour, throwe Jesus Christ our Lorde and sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lorde Jesus Christ, for that thou hast wylled this nyght past to be prosperous vnto vs: and we beseche thee lykewyse to prosper all this same day vnto vs, for thy glory, and for the healthe of our soule, and that thou whiche art the true lyght, not knowyng any going downe, and whiche art the same eternall, geuyng lyfe, foode, and gladnesse vnto all thynges, vouchsafe to shyne into our myndes, that we may not any where stumble to fall into any sinne, but may through thy good guyding and conductyng come to the lyfe euerlastyng. Amen.

O Lord Jesus Christ, whiche art the true sunne of the worlde, euermore arysyng, and neuer goyng downe, which by thy most holsome appearyng and lyght, doest bryng forth, preserue, norysshe, and refreshe all thynges, aswell that are in heauen, as also that are on earth, we beseche thee mercyfully & fauourably to shyne into our heartes, that the nyght of darknesse of sinne, and the mystes of errours on euery syde vanysshe away, & thou brightly shynyng within vs, we may all our life space go without any stumbling or offence, and may honestly and semely walke (as in the day tyme) beyng

yng pure and cleane from the workes of darkenesse, and aboundyng in all good workes which god hath prepared for vs to walke in, whiche with the father and with the holy ghost liuest and raignest for euer and euer. Amen.

O God and Lorde Jesus Christ, thou knowest, yea and hast also taught vs howe great the infirmitie and weakenes of mans is, and how certayne a thyng it is that it can nothyng do without thy godly helpe. If man trust to hym selfe, it can not be auoyded but that he must headlong runne and fall into a thousande vndoynges & mischeefes. O our father haue thou pitie and compassion vpon the weakenesse of vs thy chyldren, be thou prest and redy to helpe vs, alwayes shewyng thy mercy vpon vs, and prospering whatsoeuer we godly go about: so that thou geuyng vs lyght, we maye see what thinges are truely good in deede: thou encouragyng vs, we may haue an earnest desyre to the same: and thou beyng our guyde, we may come where to obtaine them, for we hauing nothyng but mistrust in our selues, do yeelde and commit our selues hull and whole vnto thee alone, whiche workest all thynges in all creatures to thy honour and glory. So be it.

A prayer agaynst temptation.

O Lorde Jesus Christe, the onlye stay and fence of our mortal state, our only hope, our only saluation, our glory, and our triumph, who in the flesh (which thou hadst for our only cause taken vpon thee) dydst suffer thy selfe to be tempted of Sathan, and who only and alone of all men dydst vtterly ouercome and vanquishe sinne, death, the worlde, the deuyll, and all the kingdome of hell: and whatsoeuer thou hast

so

so ouercommed, for our behoose it is that thou hast ouercommed it, neither hath it ben thy wyl to haue any of thy seruauntes kepe battayle or fyght with any of the foresayd enyls, but of purpose to reward vs with a crowne of the more glory for it, & to the intent that thou myghtest lykewyse ouerthrowe Sathan in thy members, as thou hadst afore done in thyne owne person. Geue thou (we beseche thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Juda) strength agaynst the roaryng Lion, whiche continually wandereth to and fro, seekyng whom he may deuoure. Thou beyng that same serpent, the true geuer of healthy and lyfe, that were nayled on hygh vpon a tree, geue vnto vs thy litle sely ones, wylynesse agaynst the deceytfull awaytyng of the moste subtyll serpent. Thou beyng a Lamme as whyte as snowe, the vanquisher of Sathans tyranny, geue vnto vs thy lytle sheepe the strength and vertue of thy spirite, that beyng in our owne selues weake and feeble, and in thee strong and valiaunt, we may withstande and ouercome all assaultes of the deuyll, so that our ghostly enemie may not glory on vs, but beyng conquered through thee, we may geue thankes to thy mercy, which neuer leaueth them destitute that put theyr trust in thee, who lyuest and raignest God for euer, without ende.

A prayer for the obtaynyng of wisdome.

Sapi, ix. O God of our fathers, and Lord of mercy, thou that hast made all thynges with thy worde, and ordayned man through thy wisdome that he should haue dominion ouer the creatures whiche thou hast made, that he should order the world accordyng

to equitie & righteousnesse, and execute iudgement with a true heart: geue me wysdome which is euer about thy seate, and put me not out from among thy chyldren, for I thy seruaunt and sonne of thy handemayde am a feeble person, of a short time, and to young to the vnderstandyng of thy iudgement & lawes: yea though a man be neuer so perfect among the chyldren of men, yet yf thy wysdome be not with hym, he shalbe nothyng worth. Oh sende the wysdome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy syght, for she knoweth and vnderstandeth all thinges, & she shal conduct me ryght soberly in thy workes, and preserue me in her power, so shal my workes be acceptable. Amen.

❧ A prayer agaynst worldly carefulnesse.

OMost deare & tender father, our defender & norisher, endue vs with thy grace, that we may cast of the great blindnes of our mindes, and carefulnesse of worldly thinges, & maye put our whole study & care in keeping of thy holy lawe, and that we may labour and trauayle for our necessities in this lyfe lyke ỹ birdes of the ayre, & the Lilies of the feelde, without care. For thou hast promised to be carefull for vs, and hast cõmaunded that vpõ thee we should cast al our care: which liuest & raignest, world without ende. Amen.

¶ A prayer necessarie for all persons.

OMercyfull God, I a wretched sinner reknowledge my selfe bounde to keepe thy holye commaundementes, but yet vnable to perfourme them, and to be accepted for iust, without the righ-

teousnesse of Jesu Christe thy only sonne, who hath perfectly fulfilled thy lawe, to iustifie all men that beleue and trust in him. Therefore graunt me grace I beseche thee, to be occupied in doyng of good workes, whiche thou cõmaundest in holy scripture, all the dayes of my lyfe, to thy glory, and yet to trust only in thy mercie, and in Christes merites to be purged from my sinnes, and not in my good workes, be they neuer so many. Geue me grace to loue thy holy worde feruently, to searche the scriptures diligently, to reade them humbly, to vnderstande them truely, to liue after them effectually. Order my lyfe so, O Lorde, that it be alway acceptable vnto thee. Geue me grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those thynges that please thee, be they neuer so contrary to my desyres. Teache me so to pray, that my petitiõs may be gratiously heard of thee. Keepe me vpryght among diuersitie of opinions and iudgementes in the worlde, that I neuer swarue from thy trueth, taught in holy scripture. In prosperitie, O Lorde, saue me, that I ware not proude. In aduersitie helpe me, that I neyther dispayre nor blaspheme thy holy name, but takyng it patiently, to geue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseche thee to worke true repentaunce in my heart, that I may be sory without desperation, trust in thy mercie without presumtion, that I may amende my lyfe, and become truely religious without hypocrisye, lowely in heart without fayning, faythfull and trustie without deceipt, merye without lyghtnesse, sadde without mistrust, sober without slouthfulnesse, content with myne owne,

without

without couetousnesse. To tell my neighbour his faultes charitably without dissimulation. To instruct my housholde in thy lawes truely. To obey our kyng and all gouernours vnder hym vnfainedlye. To receaue all lawes and common ordinaunces (which disagreeth not from thy holy worde) obediently. To pay euery man that whiche I owe vnto hym truely. To backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louyng all goodnesse earnestly. O Lorde graunt me thus to do, for the glory of thy holy name. Amen.

* A prayer necessarie to be sayde at all tymes.

O Bountifull Jesu, O sweete sauiour, O Christe the sonne of God, haue pitie vpon me, mercyfully heare me, and despise not my prayer. Thou hast created me of nothyng, thou hast redeemed me from the bondage of sinne, death, and hell, neyther with golde nor siluer, but with thy moste precious body once offred vpon the crosse, & thyne owne blood shed once for all for my raunsome: therefore cast me not away whom thou by thy great wysdome hast made, despise me not whom thou hast redeemed with suche a precious treasure, nor let my wickednesse destroy that, which thy goodnes hath builded: Nowe whyles I liue, O Jesu haue mercie on me, for yf I dye out of thy fauour, it wyl be to late afterwarde to call for thy mercie: whyles I haue time to repent, looke vppon me with thy mercyfull eyes, as thou dydst vouchsafe to loke vpon Peter thyne apostle, that I may bewayle my sinfull life, and obtaine thy fauour, and dye therein. I reknowledge, that yf thou shouldest deale with me accordyng to very iu-

stice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtayne Gods fauour, not for my merites: but for thy merites (O Iesu) who hast geuen thy selfe an acceptable sacrifice to the father, to appease his wrath, & to bring all sinners (truely repenting and amending their euill lyfe) into his fauoure againe. Accept me, O Lorde, among the number of them that shalbe saued, forgeue me my sinnes, geue me grace to leade a godly and innocent lyfe, graunt me thy heauenlye wysdome, inspyre my hearte with fayth, hope, and charitie: geue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faythfull vnto them that trust me, dealing truely with al men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleanesse, to do good after my power vnto all men, to hurt no man, that thy name may be glorified in me duryng this present lyfe, and that I afterward may obtayne euerlasting lyfe through thy mercie, and the merites of thy passion. Amen.

A prayer agaynst the enemics of Christes trueth.

DEliuer me (O Lorde) from the vngodlye and styffe necked persons, for thou seest howe in their hartes they imagine mischeefe, & haue great pleasure to picke quarelles, their tongues be more sharpe then any Adders sting, and vnder their lippes lurketh poyson of Adders. But O mercyfull Lorde, let me not fall into their handes, that they handle not me after their owne lustes. Thou onlye art my God, thou must heare my piteous plaint. Lorde that rulest altogether, that art the strength and

and power of my defence, be thou as a sallet on my head, whensoeuer the vngodlye shall assault me, neither suffer thou the wicked thus to prosper in theyr matters, suffer not their crooked & malitious stomakes to encrease & spitefully reuyle thee. Looke vpon thy poore wretches cause, & rid me out of these daylye greeuaunces, then shall I with an vpryght heart and pleasaunt countenaunce, extoll and magnifie thy holy name. Amen.

❧ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled & plucked me downe? I dare nowe vnnethes make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certaynely I haue sinned Lord I confesse it, I wyll not denye it: But oh my God pardon my trespasses, release my dettes, render nowe thy grace agayne vnto me, stoppe my woundes, for I am all to plaged and beaten: yet Lord this notwithstandyng I abide paciently, and geue mine attendaunce on thee, continually waytyng for relefe at thy hande, and that not without skill, for I haue receaued a token of thy fauour and grace towardes me, I meane, thy worde of promyse concernyng Christe, who for me was offered on the crosse for a raunsome, a sacrifice, and price for my sinnes: wherefore accordyng to that thy promise, defend me Lord by thy ryght hande, and geue a gratious eare to my requestes, for all mans stayes are but vayne. Beate downe therefore myne enemies thyne owne selfe with thy power, which art myne onlye aydour and protectour, O Lorde God almightie. Amen.

❧ A prayer to be ſaide at night, goyng to bedde.



Mercyful Lord God, heauenly father, whether we ſleepe or wake, lyue or dye, we are alwayes thyne. Wherefore I beſeche thee heartyly that thou wilt vouchſafe to take care and charge of me, and not to ſuffer me to periſhe in the workes of darkneſſe, but to kindle the lyght of thy countenance in my heart, that thy godly knowledge may daylye increaſe in me, through a ryght and pure fayth, and that I may alwayes be founde to walke and lyue after thy wyll and pleaſure, through Jeſus Chriſte our Lorde and ſauiour. Amen.

❧ A prayer to be ſayde at the houre of death.



Lord Jeſu, which art the only health of all men liuing, and the euerlaſting lyfe of them whiche dye in fayth, I wretched ſinner geue & ſubmit my ſelfe wholy vnto thy moſt bleſſed wyl. And I being ſure that the thing can not periſhe whiche is committed vnto thy mercie, willingly now I leaue this frayle and wicked fleſhe, in hope of the reſurrection, whiche in better wyſe ſhall reſtore it to me agayne. I beſeche thee moſt mercyfull Lord Jeſus Chriſt, that thou wylt by thy grace make ſtrong my ſoule agaynſt al temptation, and that thou wylt

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couer and defend me with the buckler of thy mercie agaynſt al thaſſaultes of the deuill. I ſee and knowledge that there is in my ſelfe no helpe of ſaluation, but all my confidence, hope, and truſt, is in thy moſt mercyfull goodneſſe. I haue no merites nor good workes which I may alleage before thee. Of ſinnes & euil workes (alas) I ſee a great heape, but through thy mercie I truſt to be in the number of them, to whom thou wylt not impute theyr ſinnes, but take and accept me for righteous and iuſt, and to be the inheritour of euerlaſting lyfe. Thou mercyfull Lord wert borne for my ſake, thou dydſt ſuffer both hunger and thyrſt for my ſake, thou dydſt preache and teache, thou dydſt pray and faſt for my ſake, thou dydſt all good workes and deedes for my ſake, thou ſufferedſt moſt greeuous paynes and tormentes for my ſake. And finally, thou gaueſt thy moſt precious body to dye, and thy blood to be ſhedde on the croſſe for my ſake. Nowe moſt mercyfull Sauiour, let all theſe thynges profite me which thou freely haſt geuen me, that haſt geuen thy ſelfe for me. Let thy blood clenſe & waſhe away the ſpottes and foulneſſe of my ſinnes. Let thy righteouſneſſe hyde and couer my vnrighteouſneſſe. Let the merites of thy paſſion and blood, be the ſatisfaction for my ſinnes. Geue me Lorde thy grace, that my faith and ſaluation in thy blood wauer not in me, but euer be firme and conſtant, that the hope of thy mercie and lyfe euerlaſtyng neuer decay in me, that charitie ware not colde in me. Finally, that the weakeneſſe of my fleſh be not ouercome with the feare of death. Graunt me mercyfull ſauiour, that when death hath ſhut vp the eyes of my body, yet that the eyes of my ſoule

maye

maye styll beholde and looke vpon thee, that when death hath taken away the vse of my tongue and speache, yet that my heart may crye and say vnto thee, In manus tuas domine commendo spiritum meum (that is to say) O Lord into thy handes I geue and commit my soule, Domine Iesu accipe spiritum meum, Lord Iesu receaue my soule vnto thee.

AMEN.

FINIS.

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¶ Cum priuilegio Regiæ Maiestatis.

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